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T. B. CLARK.

JACOB'S LADDER

A Book of Sermons Preached by E. M. Borden,
at Neosho, Missouri, in October, 1913.

Stenographically Reported.

Also a few Written
Extracts.

EDITED BY
T. B. CLARK

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no.



N.L. CLARK



W.W. BEEBE



E. GORBEN



J.W. HARPER



U.G. WILKINSON

DEDICATION.

To THOSE GREAT AND GOOD MEN—
W. W. BEEDE, N. L. CLARK, U. G. WILKINSON,
J. W. HARPER, AND E. M. BORDEN (THE AUTHOR OF
THESE SERMONS)—WHO HAVE BEEN TRUE FRIENDS
TO ME IN TIME OF CLOUDS AND GLOOM AS
WELL AS IN SUNSHINE, IS THIS BOOK
AFFECTIONATELY DEDICATED.

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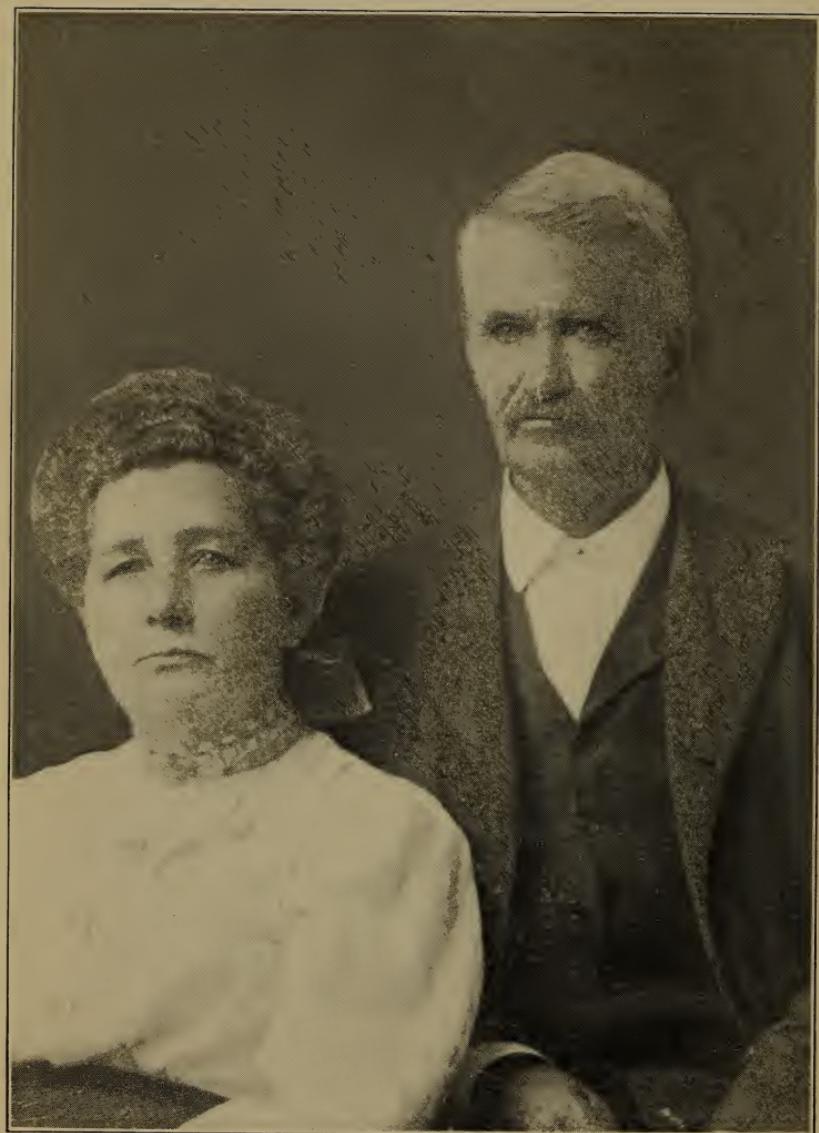
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MRS. J. D. BORDEN.

E. M. Borden's Mother and Father.

J. D. BORDEN.

MY SAY.

Having known Brother Borden for several years, and knowing of his earnest efforts to build up the cause of our dear Redeemer, and having heard him preach many soul-stirring sermons, I have been spurred up to the point where I think that a book of sermons by him will add much to the good that has been and is being done.

All lovers of the truth whose eyes fall upon these sermons cannot do otherwise than appreciate the truths they contain. We do not expect all who look upon these pages to give us due credit for the good that these sermons may do, for, no doubt, there are those who will think they could have done better; but the purpose of this book is not to show how well Brother Borden can preach, but to show the beautiful truths that these sermons contain, remembering the expression: "Ye shall know the truth, and the truth shall make you free."

Wherever Brother Borden is known and loved (and he is loved where he is known) this book will be appreciated. While the personal magnetism that he possesses in such a great degree cannot be put in the book, yet something goes with his sermons that captivates people who have never heard nor seen him.

I never apologize for doing good; therefore I have no apology to offer for bringing this book before the world.

ELI MONROE BORDEN.

The subject of this sketch was born in Center, Shelby County, Texas, on January 30, 1874. He received his first training for usefulness in the public schools. He was baptized by Brother A. J. McCarty in the year 1890. Afterwards he entered the Chilton Military Institute, at Troup, Texas, where he remained for some time; but desiring to enter the ministry, he begged off from the military duties and was schooled for a time in Jacksonville, Texas, since which time he has been constantly engaged in preaching, writing, and debating, and has accomplished much good for the cause of Christ.

AS A PREACHER.

It has been my privilege to hear Brother Borden preach many times, and I can truly say that a better preacher I have never heard. He is very successful as an evangelist, and is often referred to by the enemies of the truth as "nothing but an old proselyte," though he always states with a smile: "I am yet reminded that the gospel is God's power to save." Particularly is he noted for settling old troubles and differences among the brethren. He is logical and plain, but pointed. He lives in everyday life what he preaches from the pulpit. This, coupled with the truth that he preaches, has much to do in bringing people to Christ.

AS A DEBATER.

Brother Borden is a proficient debater, and is second to none in the brotherhood. He has successfully met

in debate the ablest of opponents of the truth—such men as Zilmer, Christadelphian, of Iowa; Pigue, Methodist, of Kentucky; Bogard, Baptist, of Arkansas; and other noted debaters. He has met Mr. Bogard in ten debates, one of which was taken by a stenographer and is now in book form. Several people have been known to be converted to the truth by reading this debate. In his debates he manifests the spirit of Christ, which is characteristic of his preaching, and there is interwoven with every thought the beautiful gems of truth, which he says are better than all earthly honor that could be bestowed upon him by condemning his opponent with uncouth and ungentlemanly expressions. He is constantly heard to say: "The weapons of our warfare are not carnal, and doctrine should be debated, not men." I speak from personal knowledge when I say that much good has come from his debates. In September, 1909, he held a debate in which he converted both his opponent and his opponent's moderator, both of whom began preaching the truth immediately. I have never seen him taken by surprise in debate nor heard his opponent make an argument that he could not answer immediately. He is ever ready, not only in the Bible, but in church history as well, and is able to meet any man on the polemic rostrum. He is kind and gentle, yet firm and steadfast.

AS AN EDITOR.

In 1902 he founded the Christian Pilot under adverse conditions, with a very small list of subscribers. Notwithstanding the accidents incidental to a new com-

mencement, the Christian Pilot has grown to its thousands, and is to-day one of the leading weekly religious journals of the brotherhood. Brother Borden has made a great sacrifice in bringing the paper through the "starving season," and he says it gets very hungry yet during certain seasons of the year. If you wish to learn more of him as an editor, I would suggest that you subscribe for the Christian Pilot.

AS AN AUTHOR.

Brother Borden is the author of "Tom's Call to Preach," "John's Troubles," "Baptist Doctrine Upset," "The Troubled Village," "The Honest Gentile," "The Kingdom," and "Hereditary Total Depravity."

"Tom's Call to Preach" is a very interesting little book, and it is appreciated by all who have read it. It is a story of a young Methodist preacher who was converted to Christ. The price is fifteen cents.

"John's Troubles" is a story of a man getting into trouble while trying to find the truth. It brings up many of the everyday arguments that are used on all sides. It is very interesting. Thousands have been sold. The price is fifteen cents.

"Baptist Doctrine Upset" is different from the two preceding books, in that the author does not appear as a writer of fiction, but as a logician, taking each argument and proof text used by the Baptists and replying to it. The book contains a very interesting historical sketch of the beginning of the Baptist denomination. The price is twenty-five cents per copy.

"The Troubled Village" is a very readable tract,

having for its theme the new birth. The price is five cents.

"The Honest Gentile" is a small tract showing the conclusion of an honest Gentile after reading the Bible through. Its principal object is to show the proper division of the word. The price is five cents per copy. Special price by the hundred.

"The Kingdom" is the title of a book written on the establishment of the kingdom, viewed from different standpoints.

"Hereditary Total Depravity" is a small tract showing the fallacy of the doctrine of inherent sin. It is very interesting. The price is only five cents.

HIS FAMILY.

Brother Borden was married to Mrs. Ella Sisk in the year 1902. There are five children in the family—four girls and one boy. They, like their parents, are very kind and good. Sister Borden is a natural preacher's wife. She is a gentle woman, and shows by her every word and action a sweet and gentle dignity. She is a woman whose heart is pure and true, who is tender toward all sufferers, who sympathizes with those in trouble, and is ever ready to give that which costs her some effort and self-denial. She thinks no work derogatory, and no one is deemed too low to receive courtesy and kindness. She is pure and good in every detail of life, a true friend, and a ministering angel in sorrow and in sickness. This, coupled with a good education, enables her to be of much assistance to Brother Borden in the work he loves so well.

AS A MAN.

The writer has known Brother Borden for a number of years, and has always believed him to be a good man. He is one of the most humble and godly men I ever met. He has a good education, yet he is always ready to learn more and more as the days pass by. He is not one of those fortunate men who has attained to notoriety without difficulties or sailed to success "on flowery beds of ease;" nor is he one among the few who has lived without making mistakes, but is one of the few who has profited by the mistakes of the past. From what I have learned of his life since I have known him, I find that it has been one continuous battle. His often-stated motto is: "Battle for the right, and the victory is sure." His all-absorbing desire is to do as much good and as little evil as possible.

AS MY FRIEND.

Brother Borden is one of my very best friends, and I am sure that I am a friend of his. This, coupled with my estimation of him as a Christian, enables me to say that he merits the confidence and love of God's people everywhere.

Most truly,

T. B. CLARK.



MRS. ELLA BORDEN,
Wife of E. M. Borden.

THE CHURCH.

SERMON NUMBER ONE.

Matt. 16: 18 is my text to-night, and will be for several sermons: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Jesus had just said to his apostles, "Whom do men say that I the Son of man am?" and they answered: "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." The people differed very widely as to who he was. Of course, these people were giving their opinions, and that is the reason they did not agree. Men cannot agree on opinion, but they can agree on a positive truth.

The apostles had a right to know who he was, for they had been with him and had heard his many messages and witnessed his many miracles, so they were better prepared to say. Jesus, turning to them, said: "But whom say ye that I am?" Peter said: "Thou art the Christ, the Son of the living God." None of the other apostles took Peter to task for the statement he made, for all believed the same way. They did not give their opinion, but it was faith and knowledge with them and they could agree. Then Jesus said: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." No-

tice the expression, "my church." The old Jewish church was in existence then, and Jesus and the apostles were members of it, for they entered it by the natural birth. By the expression, "my church," then, we can understand that it was not the old Jewish church that was to be remodeled, but that it would be a new church. You will also notice that he said: "Upon this *rock* I will build." What did he have reference to? Well, Peter had just said: "Thou art the Christ, the Son of the living God." Then it must have referred to that. Then upon this truth, or upon Christ, the church would be built. In other words, the church will be built where Jesus is declared to be the Son of God. Then to preach Christ was to lay the foundation, for Christ is the chief corner stone. Paul referred to this same truth when he said: "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ." Then Paul had learned that Christ was the foundation and that the church was to be built upon him.

If the church had been established before the day of Pentecost, as some claim it was, how was it that the apostles were not allowed to tell it until after his death? Of course, Jesus told the apostles that he was the Christ, and proved it to them, but told them not to tell it until after his resurrection.

After Jesus said unto Peter, "Thou art Peter, and

upon this rock I will build my church; and the gates of hell shall not prevail against it," he said that they should not tell any that he was the Christ. (Matt. 16: 20.) Then in chapter 17, which gives an account of the transfiguration of Christ, we find a similar statement. As the three apostles and Christ were coming down from the mountain, after they had heard the voice of God declaring that Jesus was his Son, Jesus said to them: "Tell the vision to no man, until the Son of man be risen again from the dead." If the church was then established and the apostles were members of it and people were being added to it daily, why did Jesus charge them that they should not tell that he was the Christ until after he was raised from the dead?

Another thing we learn from this passage, and that is that the creed of the church of Christ is to believe that Jesus Christ is the Son of God. Almost all churches have creeds, and the church of Christ is no exception in that respect. Some have as many as ten or fifteen articles of faith, while others do not have so many; but the creed of the church of Christ is, as I have stated, that Jesus Christ is the Son of God. A person must believe that in order to be a member of the church of Christ, but he can be a member of some institutions and not believe that truth. Perhaps you have often wondered why we ask a candidate for baptism if he believes that Jesus is the Christ, the Son of God; but now you can know the reason.

The old Jewish church had been standing ever since the law went forth from Mount Sinai, and it was for

the Jews only; but this church of Christ was to be for all nations. Another thing: The old Jewish church was for the outer man, but this new church was for the inner man. The old church had the blood of animals in it, while this new church has the blood of Christ in it.

Notice that Jesus said, "I will build." That shows that it had not been built up to that time, but that it was some time in the future from that date. But some people seem to overlook that point. I believe he meant what he said, and that the church was built after that time.

You will notice that the word "church" here is used in the singular number, and refers to the redeemed in the aggregate. Every person who is a child of God is a member of this institution. There is no need of different denominations to carry out God's plan, or he would have ordained such. All the institution the Lord has any use for is the church of the Lord Jesus Christ.

"The gates of hell shall not prevail against it." The word "hell" in this passage is from the Greek word "Hades," and it means the abode of the spirits of the dead. It is not the word for the lake of fire and brimstone. Death leads into that state of existence. No man can be in *Hades* unless he first dies. Jesus went to Hades, but it was after he had died. The intermediate state of the spirits between death and the resurrection is what is called "Hades." This means, then, that "death shall not prevail against it."

The antecedent of the pronoun "it" is "church." The pronoun is from the Greek word "autes," and is

translated "her" in the Emphatic Diaglott. It is feminine gender, and is properly translated "her." Therefore the passage can properly be read: "Upon this rock I will build my church; and the gates of hell shall not prevail against her." It proves to me that the church has existed from the time it was established to this present time. It also proves that people do not cease to be members of the church of Christ when they die, because "the gates of hell shall not prevail against it."

Denominational preachers will not say that a person must be a member of a denomination in order to be saved. Then the denomination is not the church of Christ. The church of Christ contains all of the redeemed, but that cannot be said of any denomination. Listen: Can a man be a member of the church of the Lord Jesus Christ and not be a member of any denomination? The answer is, "Yes;" and it is the only reasonable answer that can be given, because the church of Christ existed before denominationalism was ever known in the world. It would be a blessing to Christianity if denominationalism would become extinct and the church of Christ alone would exist. That time will be—if not in time, it will be in eternity.

Do you ask if I am a member of the church that Jesus said he would build on the rock? Yes, I am a member of it, and it alone. The reason I know I am a member is because I know I am a child of God. I have experienced that change that is necessary for a person to have before baptism, and then I was baptized for the

remission of sins. The preacher baptized me, but he did not receive me into the church. He said he could not do that. The elders did not receive me into the church; but after I obeyed the gospel, the Lord added me to the church and wrote my name in the Lamb's book of life, and that is the only church book on which my name appears.

The highest idea that some people have of being members of the church is to have their names written on the church book. But, fortunately or unfortunately, whichever way it may be considered, if either way, my name has never been on a church book on this earth. I have seen church books, but they were usually kept by some brother more as a convenience and not as a necessity. Because a person's name appears on the church book does not prove that he is a member of the church of Christ, and the absence of his name from the church book does not prove that he is not a member of the church of Christ.

The promise of Jesus to build his church was not fulfilled until the day of Pentecost. The first members, the apostles and Christ, were proselytes from the old Jewish church. The first sermon in the Christian dispensation resulted in three thousand converts, and they were all proselytes from the old Jewish church. That was a fine meeting. If those people had been like people of our time, they would have gotten angry at the apostles and called them "a gang of proselyters." Peter preached the truth, and those people saw it, and they were only too glad to accept the message. It did not

take the three thousand people long to be changed from the old Jewish church to the church of the Lord Jesus Christ.

But here comes a fellow wanting to get in his say before I am through with this sermon.

"What is it you want to know, young man?"

"While you were talking, I happened to think about the church you belong to, and call it 'the church of Christ.' Is it not a fact that you are a member of a church that was founded by Alexander Campbell?"

"You will please be seated, young man, and I will tell you, and also this people, about this matter."

I am not a member of any denomination. Alexander Campbell did not found a church; but if he did, he had as much right to found one as did John Wesley, John Smyth, John Knox, or any other John. He organized local assemblies, with a plurality of elders and deacons, believing that it was the proper way to organize; but does that imply that in doing so he founded a church? Certainly not. A church, even a local congregation, can exist without elders or deacons; but if the congregation has officers, it must be a plurality in order to be scriptural. Again, the local congregation does not have to exist in order that the church of Christ shall exist, for a man can be isolated from any congregation and yet be a member of the church of the Lord Jesus Christ. But listen: There are many things I have not yet learned; but there are a few that I absolutely know, and one of them is that if Alexander Campbell did found a church, I did not join it. So no

one can accuse me of being a member of that imaginary thing called "the Campbellite Church."

Let me say again that we do not belong to a denomination. We are members of the church of the Lord Jesus Christ. The same church that was established in the year 33 is here now, and we can be members of it. According to Isaiah, Daniel, and others, it is to be above all other institutions and is to stand forever.

As this is the first night of the meeting, I will say no more on this subject to-night, as I expect to take it up in other sermons for several evenings. There are many grand thoughts I wish to present to you from Holy Writ on this great theme. I want to give you a reason why I am a member of the church of Christ and the reason why others should be members. But I will close for this time.



E. M. BORDEN'S FAMILY.

THE CHURCH.

SERMON NUMBER TWO.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16: 18.)

The text I have just read I expect to use for several sermons in this meeting. Jesus said: "Upon this rock I will build my church." There is a great deal in just that one expression. I want to discuss every feature of the church in the sermons that I will devote to it. I preach a great deal on the church, and the reason I do so is because I can see so many good things in it. The majority of the people do not understand us on the church question, and that is one reason why a great many of them are so prejudiced against us. They look at it only from a standpoint of denominations, and have an idea that we are members of a denomination that was founded by some man, and that we are so egotistical as to claim that our denomination is better than any other denomination. I hope that I may be able to give you the correct idea on this question before this series of meetings shall come to a close, and I hope you will listen to me carefully and prayerfully; and if you are really interested in this matter, I think I can give you good reasons for what we do and say.

No sensible man will contradict me when I say that

the church that Jesus said he would build is the church of Christ. If I tell you that I am a member of that church, do I make a mistake, if, indeed, I am a child of God? If I tell you that Jesus did not found but one church, do I tell that which is true? Then, why do not all people wish to be members of the church of Christ, and that alone? Would you consider me a very strange individual if I should tell you that I never expect to be a member of any institution except the church of Christ? Well, that is my mind at present, and I do not have any idea of changing.

Sometimes religious prejudice will run so high that men and women will not allow themselves to admit a truth, lest it should be giving some to the other side. The truth has nothing to lose; so I am going to try to be on safe ground and accept every truth, regardless of who believes it. The truth will win, but let us be sure that we have the truth. I insist in all of my debates that we agree on everything we can and then fight it out on the real difference.

Several years ago the brethren in Texas had a heated discussion through some of the papers as to whether we receive eternal life in this world or in the world to come. It might have been cowardly in me, but I stood and watched the fight, and it seemed to me that the brethren did not understand each other. I began to study the matter, and finally came to the conclusion that both sides were partly in the right. There is a sense in which we have eternal life here, and there is a sense in which we receive it in the world to come and

do not receive it here. The word of God is the seed of the kingdom; the seed has a life germ, which is the spirit; and Peter tells us that we are born again of the "incorruptible" seed, "by the word of God." That spirit is eternal life in the man in this world. We have spirit as well as body. The spirit came from God and is immortal, or everlasting; so in that sense we have eternal life here. To the extent that we have Christ in us we have eternal life in this world. There is a sense in which we receive eternal life in the world to come that we do not receive it here. The opposite to everlasting death is not received until in the world to come. We will come forth from the dead to everlasting life. So the difference is not so much, after all.

I had a talk a few years ago with a very strong man, who advocated that eternal life could be possessed now. I told him my position, and he said he had no objections to it. Listen: If a man is willing to take the Bible for what it says, I do not mind talking to him, and I believe he will remain loyal to the truth; but if he is not willing to take what the Bible says, I had just as well "kiss him good-by," for he is going from us.

But back to the subject. Jesus said: "I will build my church." I wish to impress it upon your minds that he said "my church." He did not say he would build John the Baptist a church; he did not say he would build John Knox a church; he did not say he would build John Wesley a church; he did not say he would build John Smyth a church; but he said he would build his church. He did not say he would remodel the

old Jewish church, but he said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Now, since he built the church and it is his, could I do him any greater honor with reference to the church of Christ than to say "*the church of Christ?*" It sounds good to say "the church of Christ." Sometimes our brethren have indulged in saying "Christian Church;" and while that does not sound very bad, it is never used that way in the Bible. As individual members of the church, we are called "Christians," but collectively we are referred to as "the church of the firstborn," "the church of God," etc. I do not like the idea of referring to our "digressive" brethren as "the Christian Church" and us as "the church of Christ," for we are all members of the same church—that is, all who have obeyed the gospel. Understand me. I believe the proper way to speak of it is to say "church of Christ." Of course some people will object to that, because they say it does not distinguish. It was not intended to be distinguished from any except the old Jewish church, for the institutions of to-day do not even claim to be wholly the church of Christ. But some will object to this, saying: "You think you and your little squad are the only people on earth who are right." Now listen: If a man is a child of God, he is a member of the church of Christ. It seems that that should be enough. Then the great question for each one to solve is as to whether he is a Christian or not. It is my business to let the people know what the Book says, and then it is for them to accept or reject it.



E. M. BORDEN.

Jesus said: "I will build." The expression shows that it had not been done up to that time. "Upon this rock I will build." That rock was Jesus Christ. Of all the institutions that are upon earth to-day, this is the only one that is built upon the "Rock of Ages." It is the only institution that is built by the power of God and is able to stand. Other institutions may rise and fall, but the church of Christ will continue on and on. The church will exist when time itself shall be no more. Why will it stand? Because "the gates of hell shall not prevail against it." The pronoun "it" in this place has for its antecedent "church." I thought at one time that it referred to the building of the church, and that it proved that he would build his church in spite of the fact that he had to go through the gates of Hades; but I have found out better. I used to make the statement that the "gates" referred to the way to get in or out, and that, according to the views of some people, the church was either in hell trying to get out or out of hell trying to get in; but I have come to the conclusion that the gate into Hades is not the gate out. Death is the gate in, but it is not the gate out. The Greek word from which the pronoun "it" is translated is "autes," and is feminine; and in the Emphatic Diaglott it is so translated—"The gates of Hades shall not prevail against her;" and that is really the proper translation. Then it must be that the gates of hell shall not prevail against the church. To make the matter simple, we might say: "Death shall not prevail against her." It simply means that the church will not become extinct on account of death.

I knew one man who tried to prove by the expression, "the gates of hell shall not prevail against it," that it is impossible for a church member to apostatize. He thought that "hell" in this place had reference to the lake of fire and brimstone, or to the powers of Satan, and that if a man ever was fortunate enough to get in the church he would be out of gunshot of the devil, and that he was sure of heaven. The word "hell" in this place is from the Greek word "Hades," which refers to the condition of departed spirits between death and the resurrection. If it be true that men go directly to their reward as soon as they die, then there is no Hades, neither is there a resurrection. But there is an intermediate state called "Hades," and there is also a resurrection. Hades is not a place, but a condition. It is the condition of unclothed spirits between the time the body dies and the resurrection. Some people say these spirits are in heaven. I do not know; but I know they have not gone to their reward, for the time has not yet come for that. The Bible tells us that the spirit goes to God, who gave it; but that does not imply that it goes to its everlasting reward as soon as the body dies. Christ's spirit was in Hades between his death and his resurrection, but he said to Mary after his resurrection: "Touch me not, for I am not yet ascended to my Father." The body goes to the grave, but the intermediate state of the spirit is called "Hades." Hades was paradise to Christ and the thief, while to others it is "Tartarus." It does not mean that there is a place called "Tartarus," but it is rather

a condition. This matter is pictured by the statement concerning the rich man and Lazarus. Both of them died. One was in torments, or "Tartarus," while the other was in paradise; and it was all Hades, because the spirits were between death and the resurrection. There was a gulf between them, so that one could not pass to the other. That only shows that the rich man could not change after death. The gulf exists now, as far as that is concerned; but there is a way to cross it now. We have a whole lifetime to get ready; and if we do not take advantage of it, it is our own fault. There will be no invitations given after death; no calls, "Come unto me, and I will give you rest." So now is the time, for we cannot cross the gulf after we die. When we die, then our destiny is sealed; for there is no chance for repentance in the intermediate state. There are thousands and millions of spirits in that intermediate state, and they must remain there until they are called up higher by the great power of God. "Dust thou art, and unto dust shalt thou return," was not spoken of the soul. The dust returns to the earth as it was, and the spirit to God, who gave it.

As I have said before, the word "hell" in this passage does not refer to the lake of fire and brimstone. The word here is "Hades," but the word "Gehenna" is the word for the final punishment of the wicked. Jesus did not say, "The gates of Gehenna shall not prevail against it," but "the gates of Hades."

What can be the gates of Hades but death? Death is the only thing that can lead us into the state

of existence called "Hades." Death is the way into Hades, but it is not the way out; but I believe I have made that statement before. Then the gates of Hades, or death, shall not prevail against the church.

There are a great many truths wrapped up in the expression, "the gates of hell shall not prevail against it." It proves that the church has existed every minute of the time since its foundation, and will continue to exist even when time shall be no more. The church of Christ has stood the storms of time and has come through the great wilderness period, and is the same church to-day. Historically speaking, we can find it going into the wilderness, and then we come this side of the wilderness, and we can find it coming out; and we have the everlasting word of God coupled with that telling us that the kingdom shall stand forever. So the church must have existed even in the wilderness period. Many institutions of men have originated since that time, but the church of Christ has stood in spite of them and separate from them. The church of Christ existed a long time before there were any denominations, and it surely can exist to-day without them. So, really, they are unnecessary. The church of Christ is just as broad, just as high, and just as long as Christianity is in the world; for wherever you find a Christian, you find a member of the church of Christ. All Christians are members of the church of Christ. On one occasion I was misunderstood when I made this statement. Some one thought I meant that all who think they are Christians are members of the church

of Christ, but I did not say that. I said all who are *Christians*. Then the great question is, Are we Christians?

I realize that, notwithstanding the beautiful things we present with reference to this great institution, it is very unpopular with a majority of people. People are seeking for something that will appeal more to the natural man and not so much to man's better part. It is true that we are called "old fogies," "mossbacks," "Campbellites," "humpbacks," "Uncle Alex.'s boys," etc.; but what do we care for that, so we are on the Lord's side? The plain truth sounds good to many who are willing to take the truth unmixed with error.

One night during a short meeting at Little Rock a man came by the church and hesitated for a moment until he was attracted by the simplicity of our worship, for it did not have that outward show that he had so often seen. Then he came in and sat down near the door to hear it through. I had met the man before, but knew nothing of his religion. After the service was over, he came up, and, putting his trembling hand into mine, said: "Brother Borden, I did not know that we were brethren. I am so glad that there are those in this city who worship the Lord from the heart, and not for style. I will tell my wife when I get home that I have found the model church, and I will be with you in the future." He said he loved the old-time religion. We can sing the song, "'Tis the old-time religion," with a good grace, for it expresses a truth that we love so well. We are having a struggle in Little Rock; but, you know, the right will always win.

But here is another way to view the expression, "the gates of hell shall not prevail against it." Every person who ever became a member of the church of Christ is a member to-day, dead or alive. The reason I say that is because death shall not prevail against the church. The lodges and all other human institutions can only take a person to the grave, but the church of Christ exists in the intermediate state. Another reason for saying that is because the church is for the inner man, and not for the outer man. The outer man dissolves at death, but the inner man still remains; so the part of man that is a member of the church exists after death. If I was a member of the "Campbellite Church," if there is such a thing in existence, it could only carry me to the grave; but the church of Christ can go beyond the grave. A person can die out of the lodge, but he cannot die out of the church of Christ. When a lodge member dies, you can put a tombstone to the resting place of the body; for that was what belonged to the lodge. The lodge is for the satisfying of the flesh, and it appeals to the outer or natural man; but the church appeals to the inner man. Tombstones cannot mark the place of the spirit. The Masonic lodge is of long standing compared to other lodges. It has added many members to its number. But the trouble is that it has lost so many. They die out, they are turned out, etc.; but the church, so far, has not lost a member. The time is coming, however, when the kingdom will be cleansed, and all the disobedient ones will be gathered out, and the church will be presented to

God as a spotless garment; but that is a future event.

The time is coming when all mortal life must cease to be. The moon will no longer shine, the sun will no longer visit the earth daily, the stars will no longer give their twinkling light, the heavens and earth will pass away, and the angel will declare that time shall be no more; but the church will still exist, for "the gates of hell shall not prevail against it;" and the church is for the immortal man, and not for the outer man. The part about man that makes God mindful of him is the part of man that will exist when all mortal life has ceased to exist.

Sometimes you will hear people say: "I danced out of the church;" "I got drunk, and they turned me out;" "I told them to take my name off the book." That shows they do not understand the nature of the kingdom of Christ. We can withdraw ourselves from a brother who is walking disorderly; but is he then out of the church? No; for if he was, he would have to be baptized to get back in, and that would be absurd. We do not receive people into the church, neither do we turn them out. The Lord receives them, and he will do the gathering out of the unfaithful ones. After the resurrection and we all stand before God, then it is that we must answer for the way we have lived in this world. If we have been faithful, we will receive a crown of life; and if we have not been faithful, we will be separated from the good and cast into outer darkness.

In my closing remarks to-night I will present what I consider a very beautiful trio.

1. There is a part of man that makes God mindful of him, which is the spirit. The body is of the dust, but the spirit came from God. Of the body it is said, "Dust thou art, and unto dust shalt thou return;" and of the spirit it is said: "And the spirit shall return unto God who gave it." The spirit is immortal, incorruptible; for it came from God and will go back to God. The body is dissolved and goes back to dust, but the spirit remains alive in an unclothed condition that is called "Hades." The same spirit that is now clothed with mortality will be clothed with immortality in heaven.

2. There is an institution made for this spirit man. That institution is the kingdom of the Lord Jesus Christ. Jesus said his kingdom is not of this world; but it, like the spirit man, is from heaven. So there is that immortal institution for that part of man that is immortal. So the church is the institution in which the inner man resides when crossing the river of death. The church is a heaven to go to heaven in.

3. Isaiah (62: 2) says: "The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." Again, Isaiah (66: 22) said: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Then this new name is to stand forever, and will even exist in the

new heaven and earth. Think of it—we can be Christians here, we can be Christians in the intermediate state, and we can be Christians in the world to come!

So the *inner man*, the *church of Christ*, and the *name "Christian"* will together as a trio, cross the long and rough waves of the river of death, and stand triumphant on the shining shores of eternity. Let us comfort one another with these thoughts.

Brother, do you not think these are good reasons why a person should be a member of the church of Christ? I have just begun with these great truths, for there are a great many to bring out yet. I am not trying to build imaginary structures, but I am telling you facts as I have learned them from the word of God.

Many times have I been asked to join human institutions, such as lodges. I came very near doing so at one time; but, accepting the counsel of a man who was already a member, I did not. I had not looked at it in the right way at that time, or I would not have even entertained such a thought. I did not make an open fight against the lodge, for a great many good things are done by the lodges; but I said this: "Show me one good thing in the lodge that I cannot get in the church of Christ, and I will join." But no one has ever undertaken that job. Paul tells us that we are complete in him; so I could not better myself by becoming a member of a lodge. The church is the highest institution in the world; and if a church member joins the lodge, he steps down instead of up. The church of Christ has something in it that cannot be had in any

lodge or any other institution founded by man, and that is salvation.

The church is the greatest institution in the world, and no member of it can better himself by becoming a member of some other institution. The church of Christ is enough for me.

In conclusion, I am not going to say, as you often hear said: "We will now open the doors of the church, and those who wish to can join." The door of the church of Christ is open at all times. I could not open the door if I should try. The Lord never made me the doorkeeper, so I do not open the door. You do not have to wait until an invitation is extended. You can study your Bible, believe in the Lord Jesus Christ, repent of your sins, and go to the preacher at the hour of midnight and have him to baptize you, and the Lord will receive you. I do not even ask you to come and let me or these elders receive you into the church. We do not receive people into the church. The Lord does that. The Lord added the three thousand on the day of Pentecost, and the Lord adds them to-day. I can baptize a man after he has had a change of heart, but the Lord is the one to receive him.

I have been a member of the church of Christ for about twenty-four years, and I have been preaching for over twenty years; but I have never received any one into the church yet. I have baptized a great many people, but the Lord received them into the church. My name has never even as much as been on a church book on this earth, because I have never lived where

our brethren had a church book. My name, however, is written in the Lamb's book of life in heaven, and it is the only church book that is correctly kept.

My friends, would you like to become a member of that church? If so, will you come to-night? Harden not your hearts, but accept this plain truth.

THE CHURCH.

SERMON NUMBER THREE.

I am here to-night to deliver another message from Matt. 16: 18. Jesus said to Peter: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." It is my aim in these sermons to get before the people the correct idea of the church—what it is and how we become members of it. So many people do not understand us on this great question. I have said more than once that the reason people are prejudiced against us is because they do not understand us. I am still of that opinion. I seldom meet a man in debate who understands exactly the position we hold relative to the church. People have looked so much at things of human origin that they confound the church with them and put the Lord's institution on a par with human institutions. You often hear the expression: "The church cannot save you." Now, that is true when it comes to denominationalism, for there is not a denomination in the world that has salvation in it for any man; but there is salvation in the church of Christ. A man can do just as well out of a denomination as he can in it, as far as the salvation of his soul is concerned; but I am contending that a man can be a member of the church of Christ and not belong to any denomination. A man can be a Christian, a member

of the church of Christ, in God's family, in God's kingdom, and never belong to any denomination. Now you cannot think hard of me for telling you that there is no salvation in the denominations, for you admit that yourselves; but we can all unite on the fact that there is salvation in the church of Christ.

The word "ekklesia," from which we have "church," is used in two senses. It refers to the local assembly and then to the redeemed in the aggregate. The Greek word refers to any assembly, whether religious or otherwise; but "ekklesia of Christ" shows the kind of assembly. In that general sense it refers to those who are the children of God. Every saved man on earth, in the intermediate state, or in heaven is a member of the church of Christ.

Mr. Pendleton, a great Baptist writer and the author of a manual that is used by most of the Baptist churches in the South, said that the church is used in two senses—first, the local assembly, and, second, the redeemed in the aggregate. I agree with him on this point, but he is out of line with some of his brethren who are inferior to him. The Methodists believe that the church is used in two senses. However, they speak of it as the visible and the invisible church. They mean well by the expression, but it does not convey their idea. They say it is invisible because they cannot see all of the members, but that does not make it invisible. When we refer to the fact that it is the inner man that is a member of the church, and not the outer man, it might be properly said that the church is

invisible. We can see the bodies of those who are members, and in that sense it is visible. However, I go to some places where the church is almost invisible in every sense, for it is hard to find any of the members.

The church that Jesus said he would build must be different in many ways from the old Jewish church that had been established many years before Jesus said he would build his church. It began with the law that went forth from Mount Sinai and continued until Jesus died and the veil of the temple was rent in twain. The worship was discontinued in the old temple, for there is a better institution in existence now. While the old Jewish church was standing, Jesus said: "Upon this rock I will build my church." There was a difference between his church and the Jewish church, for one pertained to the inner man and the other to the outer man. The Jews entered the Jewish church by the natural birth, but no man can enter the church of Christ that way. A man could belong to the old Jewish church and not believe that Jesus Christ was the Son of God, but he cannot become a member of the church of Christ unless he believes that truth. The church that is known today as the Jewish Church does not accept Christ. I would not belong to any institution that did not have Christ in it. Would you, Brother Cook? [Brother Cook answered: "No."] The main reason, then, that I am a member of the church of Christ alone is because I know it has Christ in it. One reason I am not a member of a lodge is because a man can be a member of a lodge if he does not believe in Christ.

What did you say? Did you ask if I was throwing that at you? Well, if you take it that way, I will answer, "Yes;" for you must have felt guilty, or you would not have said anything. Some people go to church with their feelings all spread out; and if we do not walk on them, they say they have been slighted; and if we do walk on them, they declare that they will never come back any more, because they say we fight.

Last night I had something to say about the expression, "the gates of hell shall not prevail against it." You will also notice that "church" is used in the singular number—"church," not "churches." He did not say, "Upon this rock I will build my churches;" but, "Upon this rock I will build my church." The church was to be his, for he said "my church," and also, "The gates of hell shall not prevail against it"—that is, shall not prevail against the church. Hades is the residence of spirits between death and the resurrection, and death leads into it. Many institutions have been shaken from one end to the other by the monster, Death; but Death cannot shake the church of Christ, because when the body dies, the inner man is still a member of the church of Christ. When dust shall have returned to dust and all that is mortal has gone down and the angel declares that time shall be no more, the church will be in its most glorious state. I also stated that the passage proved that the church would exist forever—that is, death will not cause it to become extinct. I am a member of the same church that was founded in the first century, for it is in existence now, and will exist

when time itself will be no more. Some have advanced the idea that the church died and had to be raised from the dead, but the Bible does not say that. It is true that the church had a wilderness period, but that does not prove that the church died. Historically speaking, the church was hidden from public view for several centuries; but that does not show that it did not exist, for we have the everlasting word of God stating that the gates of hell shall not prevail against it and that the kingdom shall stand forever. The church went into the wilderness and came out of the wilderness, which is positive proof that it was in the wilderness. The church did not die and have to be raised from the dead by some uninspired man, but the church has been here every moment since its establishment. One man wanted me to give him the names of people who were members of the church of Christ during that time. I reminded him that I was not skeptical about that part of it, but was willing to take the truth of God that it would stand forever and that the gates of hell would not prevail against it. Paul said: "Unto him be glory in the church by Christ throughout all ages, world without end. Amen." If there was no other passage by which I might prove the proposition, that one is enough for me. How could we have any other idea if we take the Bible for our guide?

Now let us look at it from the standpoint of the kingdom. We are told by some that it is almost an unpardonable sin to claim that the church and kingdom are one. Brother, excuse the expression; but I am not a

hairsplitter and have never tried to make a difference between the kingdom of Christ and the church of Christ. If I ask what it takes to get into the kingdom, I am told that it takes faith and obedience; and if I ask what it takes to become a member of the church of Christ, the answer is the same. The Head of the church is the King of the kingdom; so we are under his rule, whether we say "church" or "kingdom." Paul says there is one body, and that one body is the church; and it is also called the "kingdom." There are not two bodies—one the church and the other the kingdom. Viewing it from one standpoint, it is the church; and viewing it from another standpoint, it is the kingdom. If I should ask what kind of a government the church has, every one would be forced to answer that it is monarchial. If it is, then it is the kingdom. Paul tells us that Christ is the head of the church, as the man is the head of his wife. Is Christ the head of two institutions? No; there is one body. The one institution is called the "kingdom," "the family of God," "the vineyard," "the house of God," and refers not to different institutions. We could not refer to a denomination as the church of Christ, the family of God, or the kingdom; for denominations are founded by man, and not by the Lord. The kingdom of Christ is made up of all the saved.

I will now relate a few things concerning the dream of Nebuchadnezzar. He dreamed of an image whose head was of fine gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its

feet of iron and clay. He also dreamed that a little stone was cut out of the mountain without hands, which smote the image upon its feet that were of iron and clay and broke them to pieces, and that the iron, the brass, the silver, and the gold were broken to pieces together and became like the chaff of the summer threshing floors, and that the little stone became a great mountain and filled the whole earth.

The king called the magicians, the astrologers, the sorcerers, and the Chaldeans to tell his dream, as well as the interpretation, for he had forgotten the dream. They were not able to do so; but Daniel, an Israelite, aided by the power of God, told the king his dream, and also the interpretation of it. Daniel informed him that the image represented four great kingdoms, of one of which he was the head, as he said to him: "Thou art this head of gold." But he informed him that there would be another kingdom inferior to him, and then a third kingdom of brass, and that next there would be a great iron kingdom. He also showed that the feet and toes represented the latter part of the iron kingdom being mixed with clay. We find these kingdoms mentioned in history as Babylon, Medo-Persian, Macedonian, and Roman. The kingdom of Babylon began after the flood, and the last, or Roman, kingdom lasted until about seven hundred and fifty years after the birth of Christ. Now listen: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and

consume all these kingdoms, and it shall stand forever." Notice that he said "in these days;" not before nor after these days, but while these kingdoms exist, the kingdom of Christ will be established. These kingdoms have come and gone; so there is no question about the kingdom being established on the day of Pentecost. Again I am reminded that the kingdom shall stand forever, and that there shall be glory in the church throughout all ages. Brother, how can you say the kingdom died, when the Bible is so plain in stating that it shall stand forever?

I met one man in debate who said that the church was used only in the local sense, and that it was not right to speak of the church in the singular number, but that we should always speak in the plural sense. He is one man in all the number that I have met who took that position. I asked him if he was a member of the church that Jesus founded, and he was forced to say no; but he said he belonged to one just like it. Now, what do you think of that? He does not seem to believe the statements, "the gates of hell shall not prevail against it," "it shall stand forever," and "there shall be glory in the church throughout all ages." You may wonder who he is, and I will tell you. It is Ben Bogard.

Several institutions have been founded by man since the beginning of the church of Christ, and many of them have gone down, and others will go down; but the church of Christ has stood separate from all man-made institutions. There might have been Christians in some

of those denominations; and, if so, they were Christians in spite of the denominations to which they belonged. No man will go to heaven for having been a member of a denomination, but he must be a member of the church of Christ, or be in God's family.

There has been no cause for the foundation of denominations. The church of Christ has been here all of the time, and a man could obey the gospel and become a member of it. Of course it did not have the outward show that some man-made institutions have; but it is much greater, for it appeals to man's better part.

But let me repeat Daniel's statement again: "It shall stand forever." I believe that statement. The kingdom is here now, and I believe I am a member of it. Once when I made that statement I was accused of believing like the Baptists do. It may be like some of the Baptists believe, but not like all of them. Then, shall I refuse to believe any truth because the Baptists believe it? The truth has nothing to suffer, but it was not the Baptist Church that Jesus founded. Most of the Baptists believe in what they please to call "Baptist succession." They undertake to show a line or succession of denominations, linked one onto the other, from the days of the apostles to our time. I do not believe in that kind, but I believe that the church has been one institution from then until now, and that institution is known as the church of Christ.

I want to call your attention to Isa. 2: 2, 3 before I get through with this sermon: "It shall come to pass

in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." In this we find three things—"the last days;" "all nations;" "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." When we find the prophecy fulfilled, we must find these conditions. Was it fulfilled before Christ died or afterwards? That is easy to answer.

What is that you said?

"Read on and explain the next verse, where it speaks about beating their swords into plowshares and their spears into pruning hooks, etc."

Well, I will do that very thing. Let me read the passage: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." The "wars" here did not have reference to wars like we have now, but to the enmity that existed between the Jews and Gentiles. Christ took the middle wall out of the way, and there is no more war between them. Notice that Isaiah said that all nations would flow unto it and that nations would learn war no more. The carnal wars were

many in days past, but Christ took the enmity out of the way. As it is now, all have the same privilege, and all can come to Christ if they will—as inspiration says, “whosoever will.” I love the expression, “whosoever will may come.”

But when was the prophecy fulfilled? Did Christ and the apostles preach to all nations before Jesus died on the cross? Certainly not, for Jesus said unto his apostles before he died: “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.” Jesus did not tell them to preach to all nations until after he had died on the cross and after his resurrection, so “all nations shall flow unto it” could not have been fulfilled until after the death of Christ. The “last days” was not fulfilled before he died, for the “last days” did not begin until after the Jewish age had passed away at the cross; so that part of it was not fulfilled until after he died. I will prove that the old law ended at the cross, but I will do that some other time. On the day of Pentecost, while Peter was preaching, he made reference to the “last days” and applied it to that present time. Then it could not have referred to the last days of the Jewish age. Now, when did the law of the Lord begin? Did it begin before Christ died? No; for the old law was in force until he died, and Paul says: “He taketh away the first, that he may establish the second.” So we find “all nations shall flow unto it,” “the last days,” and the law going forth from Zion and Jerusalem, all fulfilled after the death of Christ, and not before.

In my next sermon I will start where I have left off to-night. I will take up some Old Testament passages and trace the line step by step until I have found the fulfillment of the passages. In the course of my remarks I will tell you what became of the saints who arose at the time of the resurrection of Christ.

THE CHURCH.

SERMON NUMBER FOUR.

Since I began this meeting my sermons have been on this subject. I shall continue for several sermons yet. It would be foolish for me to ask any one to become a member of the church of Christ unless I could show some reason for it, and that is my reason for pointing out the good things in the church and things that cannot be had in any other institution. I would not ask any one to become a member of the church just for my own personal satisfaction or to increase our number that we might in so doing outstrip some other institution, but I want to give you reasonable reasons why a person should be a member of the church of Christ. Each night I expect to advance new truths on this great subject. I have interwoven with my sermons the truth that the church shall *stand forever*. In ages past many mighty institutions have been erected by men, but the church of Christ was not built by human hands. The Lord has done it. As I have said before, the church was made for the inner man, and not for the outer man. The church is immortal, and it is made for the immortal man. The body can go back to dust, but the church can still exist, for the flesh is not the part of man that is a member of the church of Christ.

One reason why the gates of hell shall not prevail

against the church is because the part that is a member of the church is not dissolved when we die.

Last night I mentioned Dan. 2: 44, where it is said that Christ's kingdom would be established during the reign of the kingdoms represented by the great image that Nebuchadnezzar saw in his dream. These kingdoms began after the flood and continued until about seven hundred and fifty years after the birth of Christ, when the last vestige of them went down to rise no more. Notwithstanding the greatness of these kingdoms, they had to fall; but the kingdom of Christ began as a small stone cut out of the mountain without hands, but it has grown to become a great mountain and is in existence to-day. When the trump of God shall sound and the dead in Christ shall rise and we hear the angel declare that time shall be no more, then the church shall be cleansed and presented to God as a spotless garment, and the church will exist eternally. We do not have to give up the church when we go to heaven, for the church is a heaven to go to heaven in. Referring to it as a vessel, it is the only vessel out on the sea of time to-day that can cross the rough waves of death and land its passengers on the other shore. The lodges and other institutions founded by man can only carry a man to the river of death. Human institutions appeal to the flesh, but there is not one thing in the kingdom of the Lord Jesus Christ that appeals to the natural man. The greatest works of men are very short when compared to things of eternity. The great Titanic is a demonstration of that fact. The

makers of that great vessel thought they had made a vessel that could not sink, regardless of what they might encounter on the way; but, in spite of all their efforts, she went down, and God only heard the moans of the unfortunate ones. The church of Christ cannot "shipwreck" at the river of death, for "the gates of hell shall not prevail against it." It will sail across the great river of death and remain a part of heaven's own, for a part of the church is there now.

It is useless for me to repeat that there is but one church of Christ. Paul contends for that oneness, Jesus prayed for that oneness, and all who really love the Lord will work for that oneness. One Lord, one body, one faith, one baptism, etc., has been the slogan of our people since the year 33. While attending the Louisiana Exposition at St. Louis, several years ago, I noticed on the bulletin board in front of the building erected by the "digressives" the expression: "One body, and one Spirit;" "one Lord, one faith, one baptism." It was very attractive to me, as it expressed a great truth; but I was aware of the fact that those who put it there believed in other bodies to aid the church in her work, but their inconsistency did not keep me from seeing the beautiful truth expressed by these words. The only place I signed my name in St. Louis was in that building, for it had the right brand on it.

The church is built to stand, and it will stand in time and eternity. There is nothing that has power enough to tear it down or bring it to an end. If there are only

five Christians on earth, they compose the church of Christ.

I am sorry to have to say it, but the church is divided over church polity and things of that nature; but that does not prove that it is not the church of Christ. We have been told that men will arise among us and teach false doctrines and draw away disciples after them; so we can console ourselves that it is in fulfillment of prophecy. Paul found the brethren at Corinth divided over the preachers, and rebuked them; so we can see that such things did exist, but it was condemned. Some of our brethren have organized missionary societies of different kinds and have introduced things into the worship that should not have been there, but we cannot force them to live right. It is just with them and the Lord, and it will all be settled at the judgment. We have our reasons for not indorsing moves of that kind, but we will not have the time to discuss it here. But because some of our brethren have gone wrong is no reason why we should do wrong or even go to other extremes.

The church is badly divided in the city of Little Rock, where I now reside. There are three congregations on the "digressive" side and one on the loyal side. Our congregation is very small, and we are called "old fogies," "mossbacks," etc.; but we do not care for that, as we are afraid to go contrary to the Lord's will. So many efforts at Little Rock had been fruitless, because we were so few and unpopular, that I dreaded to undertake the work; but it seemed that the

burden fell upon me. But I am glad to say that we have a church house, well located, and almost paid for; but just here I must give the brethren at other places credit for helping to finance the work.

When a man is a child of God, he is a Christian and a member of the church of Christ. A person may drift from the paths of right, may bring innovations into the worship of God, and may cause a great deal of trouble; but he is still a member of the church of Christ. Of course he is not doing right, but he has a lifetime to get right; but if he fails to get right, he must suffer the penalty at the last, when he will be cast out of the kingdom before it is presented to God as a spotless garment.

It is not right to mistreat a brother who has gone wrong, but we should try to win him back with kindness; for he is a part of our family, but has just gone astray.

When I was about twenty-four years of age, I met Brother A. S. Bradley in debate at Goldthwaite, Texas. Brother Bradley had once been loyal to the truth, but he drifted into materialism. He refused to call me "brother," but I called him "brother" because he was a member of the church of Christ. I was sorry that he had drifted into materialism, but could not help it. Was he not my brother then just the same as before? If he should lay down that doctrine, confess his wrongs, and go to preaching the truth as before, would he not be considered a brother by every member of the church of Christ?

All Christians are members of the church of Christ. But some one will ask: "Are there not Christians in the Lutheran Church?" I do not know; there may be; but if there are, they are not Christians because they are members of the Lutheran Church, but in spite of it. They will admit that a person can be a Christian and not be a member of the Lutheran Church. So a man can be a Christian and not be a Lutheran, and I know he can be a Lutheran and not be a Christian. The same can be said of all churches founded by man. A man is not a Christian because he is a member of a denomination, but because he is a member of the church of Christ, and he is a member of the church of Christ because he has obeyed the gospel. A Christian can be a member of the lodge, but he is not a Christian because he is a member of the lodge; neither is he a lodge member because he is a Christian. He is a Christian in spite of the lodge. It takes obedience to the gospel to become a member of the church of Christ, and a man can do that without joining any institution founded by man, and I have my doubts as to whether it is right for a Christian to belong to any of those institutions. Paul tells us that we are complete in Christ.

I have made a few arguments to prove that the church was established on the first Pentecost after the resurrection of Christ. I introduced Isa. 2: 2, 3: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." I showed that "all na-

tions," "the last days," that are mentioned in the passage, could not have been fulfilled until the day of Pentecost. It is conceded by a great many minds of different denominations that the church of Christ was established on the day of Pentecost, so I do not deem it necessary to spend so much time on that just now. This truth was stated in the international Sunday-school literature a few years ago, and many historians of note state that the church of Christ began on the first Pentecost after the resurrection of Christ. I was very much amused at a noted Baptist minister in Little Rock who stated that the whole international Sunday-school literature company had gone "Campbellite," because they said that the church began on Pentecost.

I showed also by Dan. 7: 13, 14 that Jesus received the kingdom after he had gone to heaven: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." You will notice it says, "And they brought him [Christ] near before him" (God; for who else could it have referred to by the pronoun "him?"). When did he go in the clouds of heaven to the Ancient of days? The only time we can find is when he went to heaven just about ten days before the day of Pentecost. After that time he received the kingdom, that all people, nations, and languages should serve him. "His dominion is an everlasting dominion, which shall

not pass away, and his kingdom that which shall not be destroyed." Again we have it refreshed in our memory that the kingdom shall stand forever and that it shall never be destroyed. Other great institutions have risen to their zenith and have gone down, but the church will not reach her zenith until she is where all things are eternal. The old Jewish congregation was great in its time, but there is something better, and that church is no more. It pertained to the flesh, but this kingdom pertains to the inner man. But before I turn that loose let me say again in the language of Daniel: "It shall stand forever."

Now I wish to call your attention to Mark 9: 1: "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." This statement was uttered before Jesus died on the cross, and there is one thing we learn in this, and that is that the kingdom is to come or begin with power; so we can date the beginning of the kingdom with the coming of the power. He also implies that some of them would die before the kingdom would begin, and Judas did die; but the kingdom was not established after he died and before Jesus died, for there were too many other things to be done at that time. Now if we can locate the coming of the power, we locate the beginning of the kingdom. Now let me call your attention to the first chapter of Acts of the Apostles: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time

restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you." This passage shows that the Jews did not understand the nature of the kingdom of Christ, and it also shows that the power was to come after the Spirit had come on them. In the second chapter of Acts we find the Spirit came upon them; and since the power was to come with the Spirit, we locate the kingdom beginning, the power coming, and the Spirit being received on the day of Pentecost. We can find the kingdom beginning, the Spirit coming, and the power manifested on the day of Pentecost, and not before.

Now I come to another part of the sermon. I promised you last night I would find a trail back in the Old Testament and follow it until I find its fulfillment. Now let me call your attention to 2 Sam. 7: 12, 13: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever." Again I am reminded that the kingdom, or church, will stand forever. I love that truth, and every time I preach these sermons it seems to enlarge itself. Every passage seems to remind us of that sacred truth. The passage tells that while David is dead, the kingdom will be set up, or, as the writer puts it: "Thy seed shall be raised up to sit on thy throne." This statement was

uttered more than a thousand years before the advent of Christ, and now we will proceed to find the fulfillment. Remember that David is to be dead and his body still in the grave when this great work is to be done. The one to sit on his throne is to be of his seed. Now let us come to Acts 2: 29: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." When was this statement uttered? On the day of Pentecost. Was it possible for them to think that David was not still dead? Yes, for there had been a resurrection of the saints a few days before that; but Peter wanted them to remember that David was not in that number, for he was to be in the grave when the kingdom was set up. Now let me read on: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." The "seed" referred to back in 2 Sam. 7: 12 has reference to Christ, for Peter said that Christ was raised up to sit on David's throne. What raising up did he have reference to? The next verse tells us: "He seeing this before spake of the resurrection of Christ." Then Christ was raised from the dead to sit on the throne. So it is a positive truth that he was not on the throne until after his resurrection.

I remember once making this argument in debate, and my opponent said that David was not dead, but had gone on to heaven a long time ago, but that his old sepulcher was still there, and he ridiculed me for not know-

ing the difference between David and his sepulcher. It was funny to me to see the fellow grab at a straw. I read verse 34: "For David is not ascended into the heavens." It was ignorance in the fellow; that was all. Then David was still dead on the day of Pentecost, when the kingdom was established.

Now I wish to say more about that resurrection. By stating that "David is not ascended into the heavens" it seems to leave the impression that some had been raised from the dead and had gone on to heaven, and I believe that is true. Let me read Matt. 27: 52, 53: "And the graves were opened; and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many." Now please notice that "many" arose. It does not mean that just a few arose, but "many." In this place it just mentions the fact that the "many" arose and appeared to people in the holy city; then the subject is dropped, and we hear of them no more until Paul makes mention of them in Rom. 8. I will begin reading with verse 28: "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Some people give this a general application, but you will notice the remark, "to those who are the called according to his purpose." Now he had a purpose, and they were chosen for that purpose. But who are they? Well, let us see: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among

many brethren." Who were his brethren? The Israelites were his brethren. They (whoever they were) were chosen to be conformed to his image, that he might be the *firstborn* among many brethren. Notice "many brethren," "many saints," etc. In what sense is he the firstborn? He is the firstborn from the dead, and that is all. But let me read on: "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." You see that this is all in the past tense. So Christ and the saints were the firstborn from the dead. Now please keep the expression, "firstborn from the dead," in your minds, and we will advance to where we will find these people again. Now let me call your attention to 1 Cor. 15: 22, 23: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the *first fruits*; afterwards they that are Christ's at his coming." Does it say, "Then cometh a thousand years' reign?" No, but it says, "Then cometh the end." There is no room for a thousand years' reign after the next resurrection. Are there two resurrections? Yes; one was Christ and the saints, and the other is the resurrection that is yet to come, and then time will end. What will happen to the kingdom then? Well, I will just read on and see: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." The same kingdom will still exist, but it will be under God's control. Let me find these people again. The next time I will find them in heaven. I will now

read Rev. 14: 1-3: "And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." You will notice that these people had been redeemed from the earth. They were not on the earth, not in the intermediate state, but were in heaven. Who are they? Well, let us read on and see: "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the *first fruits unto God and to the Lamb.*" These people were the first fruits, and Paul tells us that Christ is the firstborn from the dead, and the many saints followed; so we must admit that the first resurrection was Christ and the saints. These were the people Paul spoke about, who were chosen to be conformed to the image of his Son that he might be the firstborn among many of his brethren. Now, to show conclusively that all this took place in the past, at the time I have mentioned, I wish to call your attention to another passage. In verse 6 of this same chapter I read: "And I saw another angel." This angel follows immediately after the incident I have just men-

tioned, but let me read it all: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The everlasting gospel is being preached now. If we do not preach the everlasting gospel now, what do we preach? One resurrection is in the past, and there is to be another one in the future. On the day of Pentecost, after the first resurrection, is when the angel started out with the everlasting gospel to preach to every nation, kindred, tongue, and people. Can this gospel be preached to people on earth after the next resurrection? No, because after the next resurrection, Paul says, "then cometh the end."

Therefore my line is made out. Jesus visited that spirit realm called "Hades;" and when he came out, he led captives who are now in heaven, and they are now in the reign of Christ. Who were they? They were Israelites, as they were his brethren. They are in the kingdom of the Lord Jesus Christ. Then the kingdom of Christ is part on earth and part in heaven. Paul tells us that the whole family in heaven and on earth are called by one name. The family is one, and a part of it is in heaven and a part of it is on earth. They were Israelites prior to their entrance into heaven, but what are they now? Isaiah (62: 2, 3) says: "The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." The Israelites were to be called by a new name; so now, as they are under the reign of Christ, they are called "Christians."

A part of the church is in heaven and a part of it is on earth; but when time is no more and Christ will have conquered all enemies and eternity alone will exist, then the family will be together. Praise the Lord for these great truths!

Are there those here to-night who wish to become Christians? Do you want to be saved? Do you wish to be a member of this great institution? If so, come to-night.

THE CHURCH.

SERMON NUMBER FIVE.

By way of explanation to those who have not been coming regularly, I will say I have been preaching every night from one text, and that is Matt. 16: 18: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." I impressed the fact upon your mind that Jesus said "my church." I further said that since the church is his, we could do him no greater honor in that respect than to refer to that church as the *church of Christ*. Is there a better way to express it? I think not. It has been a custom for historians and others to say "Christian Church." Their aim is to give Christ the honor; and if there is an institution on earth that has a right to be called the "Christian Church," it is the church that Jesus founded, but it was not so called by inspiration. To tell the truth about the matter, I have not found where the church, as a body, has been named, unless you would call such expressions as "church of the firstborn," "church of God," "churches of Christ," names, and then it would have several names. If there was a special name given to the church as a body, we could surely find it; but since I have failed to find it, I speak of it as the "church of Christ," for I know it is his church. Individually we are Christians, but collectively we are

referred to as the "church of Christ." In a great many instances we say, but improperly, "Christian Church." Some people wish to apply the name to those of our brethren who have apostatized, or digressed from the truth. I do not like that idea. Are they any more the Christian Church than we are? If they are the Christian Church because they have digressed, pray tell me what we are? It is like calling a man who knows his duty and will not do it a "Campbellite." That slanders Brother Campbell, and it should not be indulged in.

I will take this subject to-night from a little different standpoint. I want to start with Eph. 2: 12-15; and after stating the point, then I will leave it and go to the Old Testament and climb the ladder step by step until I have returned to the place where I started, and then I will have added another point to my much-talked-about theme, the "church of Christ."

Now, before I venture into the depths of my subject to-night, I want to make a proposition. As you are aware, our people are generally opposed to propositions. For instance, the preacher will say, "All who want to go to heaven, stand up;" "All who have children in heaven, stand up;" "All who have grandmothers in heaven, stand up;" "All who are seekers of salvation, stand up;" and others of the same import. We do not like that; and when we go to church where such is carried on, we generally keep our seats, regardless of what kind of proposition should be made. But sometimes they will get us into close places, anyhow.

For instance, the preacher will say: "All who want to go to heaven, stand up; and all who want to go to hell, keep their seats." Now, to keep from responding to this proposition, a person would have to be halfway between sitting down and standing up; but I generally keep my seat, regardless of the proposition.

Bear with me, and I will tell you how I got into trouble on a proposition one time. It was during a revival meeting at Black Rock, Ark., where I lived at that time. A Mr. Tatum, a Methodist preacher, was conducting the revival. That night I was late getting there; and when I stepped in, they were standing and singing the last song before beginning the lecture. I got to a place where I could sit down after the song was finished, and just remained standing, expecting to be seated when the song was finished. Just as the song was finished, the preacher said: "Let all of the Methodists sit down, and the rest can remain standing." A large portion of the audience sat down. Then he said: "Let all of the Baptists sit down." When they sat down, that left only a few people in the house standing. About this time I began to see that somebody was going to be very much embarrassed unless some kind of a change was made, and that possibly I would have to respond to a proposition in spite of my opposition to such things. I knew if I remained standing he would get to us and would say, "Let all of the Campbellites sit down," and I knew I would remain standing. If he said, "Let all the Christians sit down," that would be rather hard on those Methodists and Baptists; so it would be very em-

barrassing for the revivalist. So, after meditation over the matter for a second or two, I decided to sit down; and just as I went down in my seat, the preacher said: "Let all the Presbyterians sit down." So I went down on the Presbyterian proposition. [Laughter.] I have been very much opposed to propositions ever since that time.

I will now make the proposition, and I think it is the only one that I will make during the meeting. I want all the Jews who are here to-night to stand up on your feet. [No one stood up.] Well, it seems that there are no Jews here to-night. Well, then, we are all Gentiles. The lesson I have for you to-night is just the lesson for people who are descendants of the Gentile race. Let me read: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Think about it! At that time, whenever that was, the Gentiles were without Christ, aliens to the commonwealth of Israel, strangers to the covenants of promise, had no hope, and were without God in the world. That was the condition of the Gentiles at that time. When was that? Perhaps if we will read just a little further we will find our question answered: "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ." From this

we learn that the Gentiles were made near by the blood of Christ. Then, before he shed his blood, the Gentiles were in this condition. Now, since the Gentiles are brought near by the blood of Christ, how can the Gentiles go back before that time to find salvation? When Jesus sent the apostles out to preach before he died, he told them not to go to the Gentiles or to any city of the Samaritans, but to go to the lost sheep of the house of Israel. Jesus did not even give them a commission to preach to all nations until after he died on the cross. In fact, it was just about ten days before the day of Pentecost when he told them to go into all the world and preach the gospel to every creature. Even then he told them to wait until they had received power from on high, which they did not receive until the day of Pentecost. So we are bound to admit that before Christ died the Gentiles were afar off.

But let me read further: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Notice it—"made both one," made both the Jews and Gentiles one. Does not that look like God aimed for his people to be one? I wish there was no division among those who claim to be Christians. I know there are people in Babylon, and I pray God that they may return to the faith. But we are told that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. But there are those who are standing firm on the Rock of Ages and contending for that which is spoken by the word of God. "Hath made both one,

and hath broken down the middle wall of partition between us," in order "to make in himself of twain one new man." The enmity was between the Jews and Gentiles, and it was broken down in order to make one new man. The old man was the old Jewish church, in which the Jews only could dwell; but the new man is for both the Jews and Gentiles. Now it must have been after his death when this new man was made, for it was to be made after the middle wall was broken down, and we read where the Gentiles were brought near by the blood of Christ. I will come to that part of the subject later and show when the middle wall was broken down.

Now for a long jump back to Abraham, but I am coming back in about thirty minutes. Hear me read Gen. 12: 1-3: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy Father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." In these verses we find a twofold promise. One part of it points to the land of Canaan as an everlasting possession, and the other points to the time when all nations would be blessed through Christ. Now, have these promises been fulfilled? First, we will notice the promise concerning the land of Canaan. Did Abraham go over to that land as God had demanded of him? We will find the

answer by reading from Gen. 17: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger." Why was he a stranger? Because he had left his kin in the other country and had come to the land where he was a stranger. God also said: "And I will give unto thee . . . all the land of Canaan, for an everlasting possession." Then God not only promised the land to Abraham and his seed, but we find that he entered the land, and God talked to him after he had entered it and renewed his promise to him that in his seed should all nations be blessed. Abraham had two sons, Isaac and Ishmael. Isaac was by promise, and God said: "In Isaac shall thy seed be called." Jacob is the next one in the line, and you perhaps remember that when he dreamed of the ladder that reached from earth to heaven, God said to him, as he did to his grandfather, Abram: "In thee and thy seed shall all nations be blessed." Jacob had twelve sons. While these boys were young, they took their younger brother and sold him into Egypt, and told the father that he had been slain by some wild animal. Jacob believed it and mourned on account of it. Afterwards the drought came on, and these boys went to Egypt to buy corn. When they would buy their corn and be on their return, they would find their money in the sacks with the corn. This was repeated. They did not know what to think about it, for they had not yet recognized their brother, from whom they were buying the corn. Finally Joseph made himself known to his brethren, and on their return they told their father that they had

found Joseph and of the place he had in Egypt. After this we find Jacob and his sons going into Egypt and leaving the land that God had given them for an everlasting possession. After they had entered the land and had begun to multiply, the Egyptians began to get uneasy, thinking that perhaps the Israelites would outnumber them; so they began to make their burdens heavy. This continued until it was unbearable, and then the Israelites began to beg the Lord for help. God heard their prayers and led them out of Egyptian bondage and brought them again into their own land. Notice, as a nation, they had been there once, and now they are there again. Of course, individually, there were many of the Israelites who never did see the land of Canaan; but, as a nation, they did, and in that sense God's promise was fulfilled. There are preachers who will tell you that God's promise has never been fulfilled, and that it is to be fulfilled after the next resurrection; but such cannot be true, for after the next resurrection the end will come, and there will be no room for the fulfilling of the old land promise to Abraham and to his seed.

Let me call your attention to 1 Cor. 15: 23, 24: "But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." Do you see any room for a literal reign of Christ on earth after the end has come and he has delivered the kingdom to God? Some people talk about a thousand years' reign on

earth, beginning after the next resurrection and continuing until another resurrection at the end of the thousand years. Their idea is that Christ will be in the flesh, as he was when he was here, and that his subjects will also be in the flesh, and that he will reign as an earthly king, as did David of old. Some get so beside themselves that they will argue that we will plow the same old mule in "the sweet by and by" that we do now. That is a very poor conception of eternity, if I am any judge. There is only one resurrection in the future, and the man who says there are two is building an imaginary fabric. After the next resurrection, "then cometh the end."

But has God's promise to Abraham concerning the land of Canaan been fulfilled? That is the question now. I say it has; but now for the proof. Now let me call your attention to Josh. 21: 43-45: "And the Lord gave Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. *There failed not aught of any good thing which the Lord had spoken unto the house of Israel; ALL CAME TO PASS.*" Think about it—"all came to pass!" Does that sound like it had not been fulfilled? That passage is enough for all who are willing to believe the testimony, but I will give another. Josh. 23: 14: "And, behold, this day I am going the way of all the earth: and ye know

in all your hearts and in all your souls, that *not one thing hath failed* of all the good things which the Lord your God spake concerning you: all are come to pass unto you, and *not one thing hath failed thereof.*"

Now, with these positive proofs before us stating that all of it has been fulfilled, how can any one say that it is yet to be fulfilled, and, besides that, be so badly bewildered as to say that it is to be fulfilled after the next resurrection? Some people can get no higher in religious life than to picture eternity and the final rest of the redeemed as an ordinary earthly possession.

In my debate with Mr. Zilmer at Morrillton, Ark., in 1912, Mr. Zilmer ridiculed me very much for talking about going to heaven. He said: "I am not going up; I am going to stay right here on this earth." It was amusing to the congregation when I read: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4: 17.) But Mr. Zilmer is going to stay here, and not be caught up in the air—that is, if he does what he says he will, and he may do that very thing. But the righteous will be caught up to meet the Lord in the air.

But here comes some one wanting to know what is to become of those individuals who never did see the land of Canaan and those who left and did not get back. Some people think that they must be raised from the dead and enter the land of Canaan yet, but the Bible does not talk that way. Listen: "If they had been mindful of that country from whence they came out,

they might have had opportunity to have returned. But now *they desire a better country, that is, a heavenly.*" (Heb. 11: 15.) They do not desire that old land of Canaan, but they desire a better country. Does that not forever fix it in our minds that they will not enter into that old land of Canaan? The next inheritance will be the new heaven and the new earth, and not the old land of Canaan. The next earth will be different from this; for it will be for immortals, and not for flesh and blood, and it will stand forever.

The next thing in order is the everlasting covenant. Some people contend that the old covenant is yet in force, from the fact that God had promised that it would be everlasting. It is true that God promised that the covenant would be everlasting, but there is one thing that some people have overlooked, and that is that it was everlasting on conditions, which I will show. Let me read 1 Sam. 2: 30: "Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever: but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed." So you see it was conditional, and the very language itself shows that they did not keep the commandments of God.

God also promised to remember his covenant with them for a thousand generations; but he also made that conditional, as I will show by reading Deut. 7: 8, 9: "Hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from

the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." So you see it is conditional. If they had kept the commandments, God would have remembered his covenant with them for the thousand generations; but they did not keep his commandments, as we will see further on.

I now wish to notice a prophetic statement in Isaiah: "Now I will sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill." His "beloved" could have referred to none except the children of Israel, and the "fruitful hill" was the land of Canaan. But let me read on: "And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine: . . . and he looked that it should bring forth grapes, and it brought forth wild grapes." He did not build a rock fence or a plank fence, or anything of that kind; but that is a prophetic statement referring to the law that was to the Jews only, and that kept the Gentiles out. The "choicest vine" referred to the children of Israel, the "grapes" had reference to good works or obedience, and the "wild grapes" referred to their wicked works or disobedience. So they did not keep his commandments. Now, what will the great Jehovah do with them? We will now see: "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have

been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth will grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down." Notice that he says he will take away the hedge, or fence. Paul refers to this as a wall. Keep these things in your mind, for I will have a use for them shortly. Why was the hedge taken away? The answer is plain: Because they did not keep his commandments.

Now let me read from Jeremiah: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." Why make another one? Why not let them keep the old one? Here is the same answer: Because they did not keep the old covenant. But let me read on: "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my *covenant they brake*, although I was a husband unto them, saith the Lord." (Jer. 31: 31, 32.) So again I am reminded that the reason the old covenant is not in force is because they did not keep the commandments.

But here comes some one asking: "If they had kept the old law, would it have been in force to-day?" I am glad you ask that question. Paul has already answered it, and I will just turn and read it. I refer you to Heb. 8: 7: "For if that first covenant had been fault-

less, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days came, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Think of it! If they had kept the old covenant, it would have been in force at this day.

Now, since the old covenant was taken out of the way and a new one was to be made, we will now proceed to show when that was done. Isaiah said: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go up and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." The "mountain of the Lord's house" refers to the government of the Lord's house, and it was to admit all nations. Beating their swords into plowshares and their spears into pruning hooks, etc., refers to the enmity between the two nations being destroyed.

Now we have come back to Paul's statement, where I left you about thirty minutes ago. I have now been

the round and have come back. The enmity, the fence, the hedge, the middle wall of partition, all refer to the same thing. Paul shows that at the time of the death of Christ the Gentiles were near, for the enmity was abolished in his flesh: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man." We see from this that the middle wall was broken down in order to make the new man. The middle wall was the enmity, the law of commandments, the old covenant; and it was taken out of the way in order to make the new man.

Now, since the middle wall was broken down in order to make the new man, the new man did not exist until the middle wall was broken down. Now we will see when the middle wall was broken down. I will first give a prophetic statement as to the time when it was broken down, and then refer to what the apostles had to say about it. I will now refer you to Zech. 11: 10, 11: "And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people." The "staff, even Beauty," was cut asunder in order that the covenant might be broken; but this passage does not tell when the "staff, even Beauty," was cut asunder. But let me read on: "And it was broken in that day." In what day? In the day that the "staff, even Beauty," was cut asunder. Then on the day that the "staff, even Beauty," was cut

asunder the covenant was broken. Who or what was the "staff, even Beauty?" Well, read the next verse and we will find out: "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." Who was it betrayed for thirty pieces of silver? It was Christ. Then Jesus Christ was the "staff, even Beauty," and he was cut asunder while he was on the cross, and it was on that day the old covenant was abolished. Then the law that stood between the Jews and the Gentiles was not abolished until Christ died; so the new law, or government, of the Lord's house did not begin until after the death of Christ.

Now let us see what Paul had to say about that: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2: 14.) It seems that these two passages should be enough, but I will give one more: "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." This passage tells that Jesus was sacrificed in the end of the world. The word "world" in this place is from the Greek word "aion," and it means "age;" so Jesus died in the end of the Jewish age. So the old covenant lasted until Jesus died on the cross.

Now, what was Paul's statement? "Hath broken

down the middle wall of partition between us; . . . for to make in himself of twain one *new man*." So that "new man" was not made until after Jesus died.

After Christ's resurrection he told his disciples to go into all the world and preach the gospel to every creature, but he told them to wait until they were endued with power from on high. The will of Christ was not in force until after his death; for "a testament is in force after men are dead, otherwise it is of no strength at all while the testator liveth." This commission was to be carried out according to his will. On the day of Pentecost the power came upon them, and then they went out preaching the word to all people. After Christ died his will came into force, and the apostles began to declare it, beginning on the day of Pentecost. Everlasting life was promised in that will; and the conditions of that will are faith, repentance, confession, baptism, and complying with the duties of a Christian. And, last, but not least, it was to all nations.

So we have learned that the middle wall that had been standing between the Jews and Gentiles for many years was abolished at the cross, and this side of the time we have the *new man*, or the kingdom or church of the Lord Jesus Christ. If the *new man* is not the church of Christ, please tell me what the "new man" is. It is that institution that the Lord founded—and that, too, for the immortal part of man, and one that stands above every other institution in the world.

My friend, would you like to become a member of

that "new man?" If so, do as the Lord commands and the Lord will receive you as a member of that great institution. There is no other institution on earth like it, for it is the only institution on earth that is for the inner man and not for the outer man. Sinner, friend, will you come to Jesus to-night?

THE CHURCH.

SERMON NUMBER SIX.

Again I call your attention to the fact that my sermons are all from the same text—Matt. 16: 18. The sermon to-morrow night, though, will finish this particular series, and then we will take up other themes.

Jesus said: “Upon this rock I will build my church.” That sounds good, doesn’t it? It is a good sermon within itself. There are many good lessons in it, and many people fail to get those good lessons.

“I will build” shows that it had not been built, but would be built some time in the future. Every man who is willing to take the Bible for his guide is willing to say that it means that the church had not been built up to that time. Sometimes you will hear an attempt made to prove that Jesus meant that he would replenish the church, or continue to build it. In the first place, it cannot be proved by scholars that the expression means to edify, or replenish; but, as Thayer says, it means to *found*. Suppose that the expression could mean to replenish as well as to found; it could not mean it in this place, and I will tell you why. Notice, he says: “Upon this rock I will build my church.” The rock is the foundation. “Upon this foundation will I build my church.” If the church had been built some time before that, on that foundation, why should he say,

"Upon this foundation I will edify my church?" Why not just say, "I will edify my church?"

Let me illustrate. This building is erected on a foundation of brick. The house was built on the foundation, and has been standing for perhaps ten years. It has recently been replenished. How would it do to say, "This house was replenished on the foundation?" Would any be so simple as to think we would have to take it off the foundation to replenish it? Then the expression could not mean, "Upon this rock I will edify my church;" but just as it is written, "Upon this rock I will build my church."

Now, it is not my purpose to try to exhaust the subject, for I will not have time to do that; and, then, I could not do it if I wanted to. In my younger days I got the foolish idea into my head that I must exhaust the subject, or the people would think I could not preach very much; and, to tell the truth about it, I generally did exhaust all I knew about the subject in a very short time.

I remember hearing Brother W. A. Schultz preach a very able discourse on a very important subject at Smithwick, Texas, about fifteen years ago. After he had finished, a young preacher took him to one side and told him that he would give him several pointers. He told Brother Schultz that he had left out some of it. Brother Schultz admitted that he had left out a great deal of it, and told the young man that he did not want to tell it all in one sermon. Brother Schultz heard the young man tell his story, though, and then went on to other duties.

Now in the few sermons that I have preached I realize that I have just mentioned a few of the important things of the church; but there are other subjects that are demanding our attention, so I will close this particular line to-morrow night.

As I have said before, when Jesus said he would build his church, he had no reference to such things as the denominations of to-day. The church was used in the singular number. Sometimes people will refer to the seven churches of Asia, as though they were different denominations. It only referred to the different congregations of the church of Christ—like I would say, “the churches of Christ in Arkansas.”

Then when Jesus speaks of the church, he uses it in the singular number, and he prayed that his people should be one. Paul said there is one body. I love that oneness for which Jesus prayed. There cannot be oneness among denominations. The only way to be one is for all who are willing to be in one body to lay down denominations and dogmas of men and just be Christians. If the church of Christ was popular, it would have a great many more members than it has now; but it has been unpopular from the time that the first part of the foundation was laid.

I remember hearing Brother Oliver tell about going to a fashionable church to preach. He began preaching with the motto: “A ‘Thus saith the Lord’ for all things.” The organ and other instruments broke the silence in the large church building the first night of the meeting. He hardly knew what to do. He was op-

posed to instrumental music in the worship, and wanted to tell them the evil of it; but now just how to get at it was the proposition. So night after night he kept the motto before their minds. One night, when they went to service, the organ and the other instruments were placed up in one corner and used as hat and coat racks, and the silence was broken that night by singing "Nearer, My God, to Thee," without the aid of instrumental music. He said he preached an old-time sermon, and the "amens" were heard from all parts of the house. The old ladies and the old gentlemen were heard singing that night. Their voices were somewhat broken, and a discord was made now and then; but they were singing praises to God, and they should not be denied the privilege.

Some one has suggested that all of the different denominations are churches of Christ. How can that be? Is Christ divided? The church of Christ is one. Men can receive people into denominations, but the Lord receives people into the church of Christ. That is one of the many differences. If all of the different denominations are churches of Christ, what is the result? Well, the church is the bride and Christ is the groom. Paul tells us that Christ is the head of the church, as the man is the head of his wife. Is Christ the head of all the different denominations? If so, how many wives would he have? Is Christ a polygamist? Certainly not. The fact is, the denominations are not the churches of Christ.

The way to be sure that we are in the church of

Christ is to believe, repent, confess, and be baptized, and the Lord will receive us into his church. Do not be uneasy because there is no outward display about it, but remember that it is the inner man that is a member of the church, and not the outer man. Men can receive us into lodges and man-made churches, but they cannot receive us into the church of Christ.

I promised that to-night I would tell why I believe that the church will stand forever. I also promised to give some more good reasons why I believe the church has stood from the time it was founded to this present time. It is the same institution now that it was at that time.

Now, remember that the church is referred to as a person or creature. It is called a "man," I suppose, because it has head, members, spirit, blood, and a law of life. These things are indispensable. A man cannot live without a head; a body has members; the body cannot live without blood, and it must have a law of life. Now, I will handle each of these things separately. There are two things I want to prove in this lesson. One is when the church was established, and the other is that the church has stood to this present time. Now, can I do that? We will see.

Now, in order to make my argument as plain as I possibly can, I will illustrate it on the board. I will now draw a cross on the board and let it represent the cross of Christ, and on the left side of it, or before he died, I will place these things that I have just mentioned, which are the different parts of the church—

head, members, spirit, blood, and law of life. Now, if after investigation I find that these things did not exist, then I will remove them one by one from before the death of Christ and put them on this side of the cross.

The first thing to notice, then, is the head. Jesus said: "I will build my church." Then he must be the head and founder of it. Does the Bible tell us that Jesus is the head of the church? If he is the head, when was he made head? Was he the head of the church from the time he was born of the flesh? Certainly not. It seems that I can remember Paul's saying something about when Christ was made head of the church. Yes, here it is: "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and *gave him to be the head over all things to the church.*" (Eph. 1: 20-22.) Then he was not given to be head of the church until after he ascended into heaven. This corresponds with Dan. 7: 13, 14, which tells that Jesus received the kingdom after he went in the clouds to the Ancient of days. Now, since he was not given to be head of the church until after he died, I will erase the head from the place before the cross and put it on this side, where it rightly belongs.

Next we notice the members. A body must have members. I have already stated that every child of God is a member of the church of Christ. But the

question is, Who were the first members? Sometimes we refer to them as "charter members." We cannot find the beginning of any institution without finding first the charter members and the time they are considered as charter members. Is any so ignorant as to say that John the Baptist was the first member of the church of Christ? Surely not; for Jesus said, after John's death, "I will build my church." John said he must decrease, while Christ would increase. That is enough to show that John the Baptist was not even a member of the church of the Lord Jesus Christ. Again I ask, Who were the first members? Does the Bible tell us who they were? It seems to me that I have read just such statement, but I will look and see. Yes, here it is: "And God hath set some in the church, *first apostles.*" (1 Cor. 12: 28.) Then the apostles were the first members of the church. But some one will say that this means that the apostles were the first officers of the church. Did the church exist at first without any officers? Does not Christ stand first in rank of officers in the church of Christ? Then it means, as it says, that they were the first members of the church. On the day of Pentecost the church began with the apostles; and after the sermon was preached, three thousand were added to the number. The Lord added them to the church. But here comes a person wanting to know when the apostles were added. I am glad you ask the question, for I was just about to forget that part of it. Does Paul answer that question, too? Yes, I believe he does, and I think you will

find it in Eph. 4: 8-12: "When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." When was this done? "When he ascended up on high," says the divine record. Now, since the apostles were the first members and they were not so considered until after the ascension of Christ, then there were no members of the church of Christ before Jesus died. So I erase the members from that side of the cross, as it appears on the board, and place it on this side of the death of Christ, where it rightly belongs.

We have given enough proof already to show that the church was not established before Christ died; for how could a church exist without head or members? There was a church before Jesus died, and the apostles and Christ were members of it; but it was the old Jewish church, and not the church of Christ. Even the old church building was still standing after the death of Christ, but the veil had been rent in twain. The building I refer to was the temple. It stood until it was destroyed, in the year 70, by Titus and the soldiers. That was a grand building, but nothing to compare with the church of the Lord Jesus Christ.

Now the next thing in this lesson is the Spirit. The one body has the Spirit in it. There is a sense in which the Spirit was here a long time before Christ died, but not in the sense that it is here now. Joel said: "And

it shall come to pass afterwards, that I will pour out my Spirit upon all flesh." That was not fulfilled until the day of Pentecost and later. Then Jesus said: "If I go not away, the Comforter will not come." "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." In this sense it is mentioned in John 7: 39: "For the Holy Ghost was not yet given; because that Jesus was not yet glorified." Dan. 7: 14 tells us that Jesus received his glory when he went to heaven. So the Spirit that is in the church did not come until the day of Pentecost. You can now understand why we do not pray God to send the Spirit down, for we have not yet felt his absence. Now if the church existed before Jesus died, it did not have this Spirit in it; so we erase the word "Spirit" from that side of the cross and put it this side of the death of Christ, where it properly belongs.

Now we come to the blood. A body has blood. What blood has the church, or body of Christ? If the church was established before Christ died, did it have the blood of Christ in it? Certainly not. The blood of animals was the only blood that was shed until Jesus died on the cross. If the church had existed back there, it could not have had any blood in it, except the blood of animals; therefore it could have had no salvation in it, for Paul says it is not possible that the blood of animals should take away sins. The blood of Christ, then, is the blood in the church of Christ; and a man will get the benefits of that blood when he gets into the

church of Christ. So before the death of Christ the blood of Christ did not exist, and we erase it from that side of the cross and put it at its place this side of the death of Christ, where it rightly belongs. So if the church of Christ existed before Jesus died, it did not have the blood in it.

Now the next thing in order is the law of life. What is the law of life for the church of Christ? Is it the old Jewish law? If so, then there should be no Gentiles in the church of Christ, for the old covenant was to the Jews only. I proved by Zech. 11: 10, 11; Eph. 2: 15; Col. 2: 14; and Heb. 9: 12 that the old law or covenant was taken away at the cross. The old law lasted up to the cross, and the new one began this side of the cross. Paul says: "He taketh away the first, that he may establish the second." The law of life for the church of Christ is the new testament, and Paul tells us that a testament is of force after men are dead, otherwise it is of no strength at all while the testator lives. While Jesus was here, he said, before he died, that he came not to do his own will, but the will of the Father; but his own will came into force after he died. So if the church was established before Jesus died, it did not have the law of life; so we erase it from that side of the cross, as it appears on the board, and place it on this side, where it rightly belongs.

So this side of the death of Christ, beginning on the day of Pentecost, we have the head, members, Spirit, blood, and law of life; but if the church was established before Jesus died, it did not have any of these

things. What would a church be without head, members, spirit, blood, or law of life? It would be nothing, is the only way I can answer it.

Now the next thing is to prove that the church, as I have scripturally described it, has existed from the days of the apostles to our time. When I have finished that, then the subject will be done for to-night. It was in A.D. 33 when this church began on the day of Pentecost, and this is A.D. 1913. In A.D. 33 we find the church beginning, with Christ as head, all Christians as members, the Holy Spirit as the guide, the blood of Christ as the cleansing fountain, and the new covenant as the law of life. Now what do we find at this date? We find Christ as head, all Christians as members, the Holy Spirit as the guide, the blood of Christ as the cleansing fountain, and the new covenant as the law of life. So the same things that it took to make up the church at the beginning are here now. Now listen: Has Christ at any time ceased to be the head? Has the time ever been since the day of Pentecost when Christians were not members of the church of Christ? Is not the same Spirit in existence, and has been all the time since the church began on Pentecost? Has not the blood of Christ been the cleansing fountain during all this time? Has there been a time since the beginning of the church when the new covenant did not exist? Certainly not. Then everything that it took to make up the church in the beginning has existed every moment of time from then until now. That proves church perpetuity to me. Now, my friend, this

is the church I belong to. I did not join it. I simply obeyed the gospel, and the Lord added me to that church, as he did the three thousand at the beginning. If we could only get people to lay down denominationism and all be members of the church of Christ, how much better it would be for all concerned! There is nothing in the denominations for any man, but there is much in being a member of the church of Christ.

Think about it! This institution has been purchased by the blood of the Lord Jesus Christ. There is no other institution on earth that has that claim. This church is partly on earth and partly in heaven, for it is the family of God. No other institution can claim to have a part of its membership in heaven. Jesus is not a member of the Masonic lodge, or the Methodist Church, or any other institution founded by man; but he is the head of the church that he said he would build on the rock.

But be sure not to forget that the church is for the inner man, and not for the outer man. When this body is dissolved, the spirit will still exist and still hold its relation to the church of Christ. So a person can be a member of the church of Christ even in the intermediate state between death and the resurrection.

Again, there is a name that we wear as members of the church of Christ, and that name is the name "Christian." We will not cease to wear the name "Christian" when we enter the intermediate state, and we will wear the name "Christian" on the other side of the river of death if we have successfully won the battles for Christ.

So the church will exist as long as this world stands, and it will exist in the intermediate state, and it will be in its most glorious state in the world to come. Now you can begin to see many of our reasons why we are members of the church of Christ. If you are a child of God, you are a member of this church. You do not have to join it. Men cannot receive you into it. You do as the Lord commands, and he will receive you into it. In that way there is no danger of a person getting into the wrong church.

The inner man has a great journey to make, and he is looking for a vessel in which to make the trip. He has some idea of the rough waves in crossing the river of death. He notices all of the little crafts, and their managers are anxious for people to get on board; but he finds out that none of them expect to be able to cross that great wave of death, but expect to stop this side. But he reminds them that his destination is on the other side of that wave, and he must find a vessel that will cross over. He tries the lodges, but he is told that they only sail on the sea of time and that the vessel is not made for eternity's great ocean. He then tries different denominations, but he is told that they do not expect to try to sail the craft across that rough wave, as their vessel is not made for eternity. He hears about one that has been in existence ever since the year 33, and he decides to investigate it. On investigation he finds that it is made for time and eternity and that it will cross the rough waves of death and sail successfully in eternity's great ocean. He has now found the

church of Christ, the one against which death cannot prevail. So he enters the great ship and is now on his way.

My friend, are you in the little crafts that are bound for ports this side of the river of death, or are you on the great vessel that will carry its passengers safely to the other shore? We are very anxious that you enter this vessel. Will you come on board? If you are a believer, if you have repented of your sins, if you have confessed your faith in Christ, then be baptized, and the Lord will enlist your name as one of the passengers on the great vessel. Will you come to-night?

THE CHURCH.

SERMON NUMBER SEVEN.

I have been promising every night since I have been preaching on this particular series that at the conclusion of this subject I would tell how the spirit man becomes a member of that spiritual institution, the church of the Lord Jesus Christ. I have remarked in nearly every sermon that the church of Christ is for the inner man, and not for the outer man.

During the series of lessons I have shown when the church began, the difference between it and human institutions, and the reason why it will live after all other institutions have gone down. I also drew a dim picture of the church in the intermediate state.

Now, as I have said, I promised to tell you to-night how the spirit man becomes a member of that spiritual institution, contrasting it with the way the Jews entered the kingdom of the Jews. I stated that we did not join this church and that we were not received into it by human hands. I also stated that a person's name on the ordinary church roll does not make him a member of the church of the Lord Jesus Christ, but that he must be received by the Lord and that his name must be written in the Lamb's book of life in heaven.

Now the first duty that falls on me to-night is to show that man has that spiritual existence, and then

show how he becomes a member of the spiritual institution. Referring to the lesson that was read in your hearing to-night, I read: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the Son of man, that thou visitest him?" Here is the great question, and one that has never been answered to my satisfaction. Some of it I think I understand, but there is something about it that I do not expect to understand until I become a citizen of that eternal country. But that a man has a spirit, that that spirit came from God and returns to God, and that the spirit is immortal, I will now prove.

Why is it that after considering the sun, the moon, the earth, the heavens, and, in fact, all of God's creation until it comes to man, there is something about man that makes God mindful of him? Is it possible that there is something about man that is better than all of God's creation except him? It seems so. The time is coming when the sun will shine no more, the stars will no longer give their twinkling light, the moon will no longer shine, the present heavens and earth will pass away, all animal life will cease to exist; but there is something about man that still lives. It must be that immortal, or spirit, part of man. One reason why God is mindful of man is because a part of man is from heaven.

After the creation of all other things, then man came in as the crowning work of God's creation. He formed man's body of the dust of the ground, and in that re-

spect man is not better than the animals; but there is another part of man that did not come from the dust of the ground. I shall be able to prove that man has a spirit, that the spirit is immortal, that it exists between death and the resurrection, and is that part of man that will receive the blessings of eternity.

After I have proved that man has that spirit part, and that it came from God and is not of the part that came from dust, then I will show how that part of man becomes a member of the church of Christ. It is not the flesh and blood that enters into the kingdom of God, but it is the spirit man. I might read a short extract from Paul just at this point: "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Then it must be the inner man that is a member of the kingdom of the Lord Jesus Christ. Again, Paul says: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor: 2: 14.) The natural man is the mortal part of man, the body; and the kingdom is one of the things of the Spirit of God. So it is for the inner man, and not for the outer man. This position is rather hard on the man who claims that man is all matter.

I am aware of the fact that there are people in the world who believe that man is all matter, and all there is of man is what is placed in the casket and lowered into the earth and covered up to molder back to its original substance. The atheists, the agnostics, the Ad-

ventists, the Christadelphians, and some others, believe that man is all matter. Those religious sects that claim man to be all matter speak of the spirit in man as the breath that he breathes, and some of them make an attempt to prove by the Greek that it should be "breath" instead of "spirit." Think of it! When Jesus was dying, he commended his spirit to God. Who could be so far from truth as to say that he commended his breath to God? Then think about Stephen, who, just before he died, commended his spirit to God. Did he commend his breath to God? If the spirit is what we breathe into our lungs and then exhale, with all of the impurities it contains, just think what Stephen commended to God! Then suppose that Stephen had been a tobacco chewer and had commended his tobacco-scented breath to God! It would have been an insult.

The atheistic idea is that man came by evolution; that the first life was in a very small substance, which began to develop and evolve; and that through all these years a gradual development and evolving of different species of animal life finally placed the monkey, the baboon, and other animals, and that finally man became a result of this evolution. Now if this be true, why did it stop so suddenly? Why is it that a man is not thrown into our midst now as a recent development of the atheistic idea? Has nature lost its wand? But speaking of monkeys being evolved into men reminds me of what I read a few years ago from some magazine: "According to Darwin and other atheistic researches, it takes a monkey thousands of years to make

a man of himself, but a man can make a monkey of himself in a few minutes." How can men claim that this intelligence we possess came from the animal creation, when it was not there in the first place? How can intelligence be evolved, when it is not there to be evolved? The atheistic problem is, out of nothing comes nothing. If that be true, then something must have always existed, and down would go their theory. . But enough on that. I am not surprised when I hear the man who does not believe in the Bible say that man is all matter; but when a man who claims to believe the holy record says that man is all matter, I confess that I am somewhat puzzled; for if there is anything that is made plain in the Book of all books, it is that man has a spirit and that that spirit came from God and will go back to God.

We know there is something in man that causes him to be a worshiping creature, and that you do not find in the animal creation. This religious inclination is from the inner man that is clothed upon by this man that we look upon with our natural eyes. God addresses himself to this part of man. As I have said in my remarks on the kingdom question, the kingdom appeals to the spirit man, and not to the natural or outward man. The only thing in all of God's creation that has the promise of a life beyond this state of existence is the inner man.

We read from Genesis that God formed man of the dust of the ground. We understand by that expression that man was shaped or molded. The part of man

that was made from the dust is the part of man that we can see, for it is the mortal part. The Lord said concerning it: "Dust thou art, and unto dust shalt thou return." Now if this was all there is to man, it could be truthfully said that man is all matter; but that is not all there is of man. We read that man has a spirit. Whence came this spirit? Is it a part of the formation from the dust? Now, is there not another formation besides the body? Let me see. I refer you to Zech. 12: 1: "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and *formeth the spirit of man within him.*" From this we learn that man has a spirit in him and that it is formed as well as the body. The body is from the dust, but the spirit came from God and is just as incorruptible as God. So there are two formations, and that is the reason we refer to the body as the outward man and the spirit as the inward man. One is called the "natural man," while the other is called the "spiritual man." One is from the earth, and the other is from heaven.

But listen: Away back, when the morning stars sung together and the sons of God shouted for joy, we can hear the great Deity say: "Let us make man in our own image." Now, what part of man is made in God's image? Is it this mortal man? Is he in God's image? Surely not. Christ was of the number to whom God said: "Let us make man in our own image." Man is now made, and some part of him is in God's

image. Is it this old body? If man's body is like God, then God and man are just alike. Now let me read an extract from the writings of Paul: "And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." They had made images like corruptible man, but they could not make an image of God. Then the corruptible body of man is not the part of man that is made in God's image. If it was, then we could make an image of man, and it would also be an image of God. In the course of time it was necessary for Christ to make his advent into the world. Did he come into the world in the same form that he was in heaven? If man's body was made in God's image, then why not Christ come with his heavenly body? "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." That Word that was in the beginning with God is the same Christ who was here in the flesh. "And the Word was made flesh, and dwelt among us." Why should he be made flesh like man if he was already like man? When Christ came, he took not upon himself the nature of angels, but the seed of Abraham. If it was man's body that was made like God, then Christ could have come as he was. It was the inner man that was made like God. After Christ had done the work that was his to do on earth, he went back to heaven and received the same glory that he had before the world was.

In 1 Cor. 15: 50 Paul says: "Neither doth corruption inherit incorruption." If everything about man is corrupt, how can he ever inherit incorruption? Since we do inherit incorruption, there must be enough incorruption in us to inherit the incorruption; otherwise we will never be incorrupt. It is the spirit part of man that is incorrupt, and it is that part of man that makes God mindful of man, as my text says.

Now, if it be true that man is not all matter and that a part of the man is from heaven and the rest is matter, what will become of the man when he dies? Does not the Bible say: "Dust thou art, and unto dust shalt thou return?" Yes; but that was only referring to the body, for the spirit part of man is not of dust. There is no question about where the body goes, for that is known to all; but some seem to have never learned that the spirit does not go to the grave. But let us hear the Preacher: "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Eccles. 12: 6, 7.) Did you ever read of death being pictured in such terms in any other book? He drew the picture in very beautiful figurative expressions, but at the climax he said: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

Some people get the idea from this that the spirit goes to its everlasting reward as soon as the body dies,

but that is not the idea conveyed by that passage. It is in God's care; it is in Hades, or the intermediate state. The spirit is unclothed during the intermediate state, but the spirit reaches its everlasting reward after the resurrection of the body. Hades, as I have said in another sermon, is not a place, but a state of existence. This Hades is paradise to a good man, while it is Tartarus to the bad man. If it be true that men go to hell or heaven as soon as they die, then there is no Hades, for there would be no intermediate state; but if these spirits remain unclothed until the resurrection of the body, then there is an intermediate state; and there is no name for it but "Hades," for it is the condition of departed spirits.

The Pharisees and Sadducees were divided on this question. The Sadducees did not believe in spirits or the resurrection, but the Pharisees believed in both. Paul took this matter up while he was in the ministry, and I will read a description of it as it is given in Acts 23, beginning with verse 6: "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, *I am a Pharisee, the son of a Pharisee*: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both." Paul said he was among those who believed in spirits and the resurrection. Paul believed

that man has a spirit. You cannot blame the Sadducees for not believing in the resurrection; for if it be true that man is all matter, a resurrection is impossible; for if there should be anything at all, it would be a re-creation, and not a resurrection. In Matt. 22: 32-34 we find an argument against the doctrine of the Sadducees: "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine. But when the Pharisees had heard that he had put the Sadducees to silence." You will note that God was the God of Abraham, Isaac, and Jacob, after all three of them were dead; yet he is not the God of the dead. That shows that some part of Abraham, Isaac, and Jacob still lived. The argument put the Sadducees to silence, for it was against their doctrine.

Again, Jesus said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The spirit is not born of the flesh, neither is the flesh born of the Spirit. So God addresses himself to that part of man which is from above, and not the body, or natural man.

So you can see from the arguments that I have given that man has a spirit, and that spirit is formed in the man; that it is the inner man, the part of man that makes God mindful of him, the part of man that is converted, and the part of man that will be saved in eternity.

Now the question is being asked: How can this spirit

man become a member of that spiritual institution? Are you ready for the question? Are you ready for the answer? Well, follow me for a short time and I will see if it is answered in the Book of books.

I have referred you to the old Jewish church; but I must bring it up again, for it will help us out in this lesson. The old Jewish church was for the outer man. How do I know? Simply because it was an earthly possession. They inherited all the blessings given in that covenant by virtue of the natural birth. In other words, the Jews were born into the Jewish kingdom by the natural birth.

I remember hearing a preacher at Plumerville, Ark., say that the Jews entered the Jewish kingdom at eight days old. He claimed to me that he could speak fluently in Greek and Hebrew, but he was very ignorant on that point. His idea was that the Jews entered the Jewish church by being circumcised. Of course he did not take time to think that a position like that would keep all the women out of the church. The Jews were members of the Jewish church from the time they were little babies. Then they did not have to join it, did they? They were members of the old Jewish church because they were the natural descendants of Jacob.

Now if I want to join the lodge, I will sign the application, and some brother will take it up into the lodge room, and the members will vote on me; and if I am not blackballed, I can join. But I must learn the lesson, take the degrees, and promise not to tell the secrets, and then I am received by the members of the

institution. The lodge belongs to men; they have founded it, and they have a right to receive men into it; but the church of Christ was not founded by man without the aid of the Spirit.

If it is my desire to join some denomination, I put in my application to the members of the institution or present myself at some of the services when they "open the doors of the church." They will take my case before the church. If in the judgment of the church they pronounce me saved, then they will receive me into the church. Well, the church belongs to them, and they have a right to receive people into it; but no man can receive people into the church of Christ.

Well, a man can join any of the different denominations, but he does not join the church of Christ. Why? Because it is for the outer man, and not for the inner man. Men can receive people into denominations, but no man can receive people into the church of Christ. Why? Because the church is for the inner man, and not for the outer man. We can read the history of all the conversions and we cannot see where any joined the church of Christ. I tell you, that is not the way they became members of it.

When you show me a saved man, I will show you a man who is a member of the church of Christ; for the very act that makes a man a member of the church of Christ is the act that saves him. Then it is foolish to talk about a saved man becoming a member of the church of Christ. Some people think it so very strange that we do not join the church, but we do not. But

some one is asking: "Well, if you do not join it and no man can receive you into it, how can you become a member of it?" I will take pleasure in answering your question.

All the apostles were members of the Jewish church, John the Baptist was a member of the Jewish church, Jesus Christ was a member of the Jewish church; and how did they become members? They were members by the natural birth. You could ask them how they became members of the Jewish church, and it would be no trouble for them to answer the question.

While Jesus was here, there was a certain other member of the Jewish church who came to Jesus by night, and he seemed to be very anxious about this matter; but, of course, at that time he did not know what kind of a kingdom Jesus was going to establish. But Jesus said to him: "Except a man be born again, he cannot see the kingdom of God." So, looking at it from a natural standpoint, the puzzled Jew inquired how that could be. He wanted to know if he must enter the second time into his mother's womb and be born again. He had not yet learned that the kingdom of Christ was for the inner man, and not for the flesh. He knew that he was born into the Jewish church by the natural birth, and that is all he knew about that; so he was very much puzzled over the matter. But Jesus said to him again: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This puts it in a little different light before the Jew, but he still does not understand. But he could understand

that whatever that water and Spirit meant, a man could not get into the kingdom without it.

There is no question as to what this Spirit is, but there are many ideas about what the water means here. It just says "water," and I am inclined to believe it is water. Mr. J. R. Graves says that it refers to water baptism. The Methodist "Discipline" says that it refers to water baptism. In fact, in baptism is the only place where water is used in the whole plan of salvation; so it must have reference to water baptism. Then in order to enter the kingdom a person must be born again, and that birth is of water and the Spirit. It is not a birth without the Spirit, neither is it a birth without water; but it is of water and the Spirit.

The first birth is a natural birth, and that brought the Jew into the Jewish kingdom; but now, to enter the kingdom of Christ, he must be born again, but not the same way. The first birth was natural, but the second is spiritual.

Now, to still show the puzzled Jew that the new birth was a spiritual birth, and for the inner man, and not for the outer man, he said: "That which is born of flesh is flesh, and that which is born of Spirit is spirit." The first birth was of the flesh, and it pertained to the flesh and brought him into a fleshly kingdom; but now it is the spirit, or inner man, that is the subject of the new birth. The flesh is not born of the Spirit, neither is the spirit born of the flesh. So it is the inner man that is born again, and not the outer man. All this goes to prove my statements about the inner man's be-

ing a member of the church, or kingdom, of the Lord Jesus Christ, and not the outer man.

Again, Jesus said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Some people seem to be very much puzzled about this passage, and some give it as an explanation of their conversion by a direct operation of the Holy Spirit.

One man said: "My experience is just as it is expressed in that verse."

"Do you mean to tell me that the Spirit came to you as it is described, and that you did not know where it was from, etc.?"

"Yes, that is exactly what I mean."

Now, if a man does not know where the Spirit is from, how can he tell whether it is from God or not, and how can he tell whether it operated on him or some other man?

The truth of the matter is, Jesus was still trying to get the idea in the mind of the Jew that it was the inner man to be changed and saved, and not the outer man. Suppose that at the close of this sermon a man comes up to make the confession and demands baptism. We see him when he comes up, and we hear him make the confession of his faith in Christ, and the next day we witness the scene of his baptism. We see the preacher and candidate as they go down into the water; we hear the preacher say the ceremony; then the water separates, and the candidate passes out of our

sight for a second; then the water separates, and he comes forth from that watery grave and goes on his way rejoicing. All these things we can see and hear, but there was a change in the inward man that we did not see and God's part in heaven that we did not see. Why? Because it is the inner man that is converted, and not the outer man.

First, the seed, which is the word of God, is sown in the heart, or the inner man. It takes root and begins to grow. There is a faint beginning of a new life in the individual. That continues on and on until the man is made a believer, for faith is a fruit of the Spirit; and finally the man repents, which is also a fruit of the Spirit. This leads to a confession of one's faith in Christ, and then he submits to the ordinance of baptism in order to be forgiven. In this I have given the plan of salvation. How was the man saved? By water and the Spirit. How was he born again? By water and the Spirit.

But some one is ready to say that we are born again by faith alone. He will introduce 1 John 5: 1: "Whosoever believeth that Jesus is the Christ is born of God." The passage is correct, but it does not prove that a person is born again by faith alone. Some one else refers to 1 John 4: 7: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God." Does this mean that a person is born of God by love only? Certainly not. Love is a part of it, but it is not by that alone. Now let me introduce a passage from the same book (1 John 2: 29): "If ye

know that he is righteous, ye know that every one that doeth righteousness is born of him." Now, shall we say that a man is born again three times—once by faith, once by love, and once by doing righteousness? No, there is but one new birth. Jesus did not say, " Except a man be born again and again and again," but just " again." It takes faith, love, and doing righteousness to complete that birth. The birth cannot be by love without faith, neither can it be by faith without love, neither can it be by faith and love without doing righteousness, because it says " believeth is," " loveth is," " doeth righteousness is." So it cannot be by just one and not the rest. So the birth is completed after all these things or before any of them. In other words, salvation is conditional or it is unconditional; it cannot be both.

But listen: We have learned that we are born into the kingdom of Christ. It is quite a fad among a great many religious people to talk about people's getting saved and then joining the church. The big evangelist will come and hold a union meeting, and perhaps fifty will claim that they are saved. They say they are now the children of God, and now the meeting is over and they are to join the church of their choice. It is true that a child of God can join the Masonic lodge (I am not saying that it is right to do that) or some other human institution founded by man. A man can become a child of God and then join the Methodist Church or any other denomination, but *no man can become a child of God and then join the church of*

Christ. Why? Because when a person is born again, he then becomes a member of the church, or kingdom, of the Lord Jesus Christ. To become a child of God is to become a member of God's family. A man does not have to join the family of God after he has been born into it.

My youngest child is about two years of age. Her name is "Mary." Suppose when I go home I should invite the neighbors in and tell them that little Mary is now about two years old, and we have decided that she shall join the family, and I would invite all of them to come around and shake hands with Mary, and, in so doing, receive her into the family; what would you think of me, my friends? I know what you would think. I am only six blocks from the asylum as it is; and if I should do that and take your advice, I would go the rest of the distance. My child was born into my family and did not have to join it. All the children of God are born into God's kingdom and do not have to join it. Then we get into the kingdom of Christ by the birth of water and the Spirit. The main thing with sinners, then, is to become the children of God, and God will see to their getting into the kingdom. But remember that it is the inner man that is a member, and not the outer man.

My friend, have you had the experience of a change of heart? If so, you have believed and repented; and now will you come and confess your faith in Christ and obey him in the ordinance of baptism? If so, come tonight.

THE BLOOD OF CHRIST.

SERMON NUMBER EIGHT.

According to promise, the subject at this time will be "The Blood of Christ." In this lesson it will be necessary for me to take up a great many Old Testament characters and show their manner of worship. Then I will come this side of the cross and show how we reach the blood of Christ.

If I shall remark that the blood of Christ is the only cleansing fountain, will any take me to task? No, they cannot afford to. Some may say that is not what we preach, but all I can say of such is, they have been misinformed. No man can be or has been saved without the blood of Christ. I have preached on this subject a great many times, and it is always a privilege to me to be able to tell the people how we must reach the blood of Christ in order to be saved.

Some people have been informed that we preach water salvation and that water baptism is the cleansing fountain. I have been preaching for more than twenty years, and I have met a great many of our preachers, heard a few of them preach, and have read several books of sermons; but I have never heard of one of them preaching water salvation. A person may go back to the day of Pentecost, where we began, and follow all along the line until now, and he will not find

any of our brethren preaching water salvation. What is water salvation? Well, if you will accept my version of it, it is for a person to be saved by baptism without faith, repentance, or confession.

A man who weighed about four hundred pounds attended a meeting I held in Missouri a few years ago. He spoke about being baptized. I knew it would be a task, but my duty I must perform if he should demand baptism. Suppose he had come up at the regular invitation, and when I would have asked him if he believed in Christ, he would have said, "No;" would I have been doing right to baptize him? Certainly not, even if he did weigh four hundred pounds. Well, suppose that to-night one who weighs only two hundred pounds should come up, and when I would ask him if he believes in Christ, he would not answer me; then suppose I should speak louder, but still no answer; then suppose I should write the question on my tablet and hold that before his eyes, but still there is not any response; would I have a right to baptize that man? Certainly not. Suppose one who weighs just one hundred pounds should come up at the next service, and I should go to him and ask him the question, and he would do as the other man; suppose I should try in every way, even to addressing him with the deaf and dumb alphabet, but still no answer comes; would I have a right to baptize the man? No, certainly not. Well, suppose one should be brought up the next night who weighs only eight pounds, and I should go to him and ask him the same question I did the others, write

it on my tablet, present it to him with the deaf and dumb alphabet, but the only response is to smile; would I have a right to baptize him? *Certainly not.* My reason is this: If a person is not capable of understanding, he is not a sinner and is not a subject of conversion. Those who cannot believe and repent are not subjects of baptism.

But we believe that a man must come to the blood in order to be saved. A man feels the guilt of sin, is wanting salvation; but where can he find it? The answer is: *Salvation is in the blood.* Sinners must reach the blood; but the question is, How do they reach the blood?

You have possibly heard of the tradition of the fountain of youth—a fountain where men could go and bathe and be young again. Suppose that such had been true; could any man expect to get any benefit from it without coming in contact with the fountain? No; neither can we expect to get any benefit from the blood of Christ unless we come in contact with it.

There is a way that we come to the blood, but the man does not get the benefits of the blood until he gets to the place where it is. Our sins are washed away by the blood of Christ. Of course that is a figurative expression, referring to the blotting out or pardoning of sins.

Now, as I said before, I will see how the Old Testament characters reached the benefits of the blood of Christ, and then I will come this side and see how we reach its benefits. But before I do that I want to

make a statement and then prove it. Open your ears and mark the words: *There never was any actual remission of sins until after Christ died.* Sometimes I repeat it; but you surely have it now, because I said it slowly. A lady once heard me make that statement and became very much offended. She went home and declared that she would never hear me again. Some one asked her why, and her reply was: "Brother Borden said that all who died before Jesus did went straight to hell." That unfortunate woman heard only a part of the sermon. She must have put her fingers in her ears and refused to hear the rest that I said.

I heard of one man who put his fingers in his ears at church to keep from hearing what the preacher had to say. Unfortunately for the fellow, he was bald-headed. A fly got on his head and in that unconcerned way began to walk about. He shook his head, but the fly would not get off. He tried to get the fly off without taking his fingers out of his ears, but he could not reach him; so he took his finger out of his ear to knock the fly off, and just as he did it the preacher quoted the passage, "He that hath ears to hear, let him hear;" so he took the other finger out and listened to the rest of the sermon.

Many people go to church who do not hear. They are often heard to say: "It just went in at one ear and out at the other." Not long ago I heard a man say that, and another man said: "No wonder it went on through, for there was nothing in your head to stop it." But excuse me for telling such things.

Now let me make the statement again: *There was no actual remission of sins before the death of Christ.* I do not mean that those people were never saved, for there are many of them now in heaven; but they went there by the blood of Christ.

If what I have already said is true, there was no remission of sins until Jesus died; for it is by the blood of Christ that people are saved. But here is the proof that there was not remission until after Jesus died. Read Heb. 9: 22: "And almost all things are by the law purged with blood; and without shedding of blood is no remission." That is plain. Without the shedding of blood there is no remission. But some one is ready to say: "Yes, that is true; but before Jesus came sins were blotted out by the blood of animals." Well, no doubt some have that idea; but, my brother, the blood of animals cannot take away sins. But I will read again from the language of Paul: "*For it is not possible that the blood of bulls and of goats should take away sins.*" (Heb. 10: 4.) Then it is impossible for the blood of animals to take away sins, yet sins cannot be remitted without the shedding of blood. If there is no remission without blood and the blood of animals cannot wash away sins, then it must be by the blood of Christ; so my point is clear that there was no remission of sins until Christ shed his blood.

But I will read a few more passages in this same connection: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." This shows that the

offering of animal sacrifices and the shedding of the blood of animals could not and did not blot out sins. Then it is by the blood of Christ. But you ask: "How were those people saved, then, or how did they come in contact with the blood of Christ?" If you will just listen, I will show you what the Bible says about it. In Heb. 10 there is a description given of the affair: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Notice, these sacrifices could not bring them to perfection; for it was only the blood of animals. "Because that the worshipers once purged should have had no more conscience of sins." If the worshipers had been purged by the blood of animals, then they would not have been conscious of their sins any more. "But in those sacrifices there is a remembrance again made of sins every year." The very fact that their offerings were to be made every year was proof enough that their sins were not blotted out by those sacrifices. These sacrifices lasted a lifetime. Every year their sins were remembered, so the necessity of making another offering. If sacrifices were offered fifty times, then their sins were forgotten just that many times. It shows that their sins were not actually blotted out; but, as we often say, for the want of a better expression: "Their sins were rolled forward for one year at the time." It is true that every year they offered it brought them one year nearer to the great cleansing fountain, the blood of Christ.

But let me read on: "But in those sacrifices there is a remembrance again made of sins every year." If the sacrifices could have actually remitted their sins, then their sins would not have been remembered. We might compare it to life insurance. I insure my life. I pay the premium for the first year. If I should die during the time, I will reap the benefits of it; but if I should die one day after the time has passed, then I will not receive anything from it. So it must be renewed every year as long as I live.

After Cain and Abel were old enough to offer sacrifice to God, they received a command. Abel takes the firstling of the flock and goes to the altar, where the offering is made. The shedding of that blood was the first picture of the shedding of the blood of the Lord Jesus Christ. He offered according to the command of God. Cain was a tiller of the soil, but he could have gotten an animal and offered it just as well as Cain did; but it seemed that he wanted to do his way. So he offers the product of the field. He might have offered potatoes or turnips, or something of that kind; but there was no blood in his offering. Perhaps you have heard the expression: "You cannot get blood out of a turnip." God had respect to the offering that Abel made, for it was according to God's command; but he had no respect for the offering that Cain made, because he followed his own way. He might have thought he had a reason for it, but God had told him what to do and expected him to do it. Cain became very angry at his brother—and that, too, without any reason or

cause. Cain knew that his brother had obeyed the command of the Lord, and that he had followed his own ways, and that God refused to accept his offering. Cain did not try to make his wrong right; but, like a great many men to-day, he got mad and tried to take vengeance on the one who was in the right. That fit of religious prejudice, jealousy, etc., caused him to murder his brother. Perhaps he did not realize what he had done until he had committed the crime. It was awful, but I have seen men in our time who were almost at the point of fighting. I remember once while in a debate my opponent said, "If you will come out of the house, I will whip you;" but I said, "I am not coming." [Laughter.]

Why should a man let his prejudice run so high? Is this not a free country? Can we not believe just as we want to? Is there any one to molest us? I am never angry with a man because he does not believe as I do, but I try to show him where he is wrong; and if he does not accept it, it is just with him and the Lord. I cannot make him accept it. But God said to Cain: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Abel's sins had been forgotten for a year, but Cain's sins were still at his door, or they were still remembered. Why? Because he had not complied with the commandments of God. The time has come when Abel's sins were pardoned, and he will receive the crown of life in the beautiful city of God.

Under the priesthood of Melchisedec, the head of the

family offered sacrifice for himself and for his family. The father takes a sheep on his shoulder and marches to the altar, where he offers it as a sacrifice. He sheds its blood, and again a picture is drawn of the offering of the body of Christ and the shedding of his blood. At the beginning the Lord made the man the head of his family. He is to lead in the ways that are right. How about it to-day, men? Are you interested in the Christian religion? How would it have been with you if you had lived there then? Would you have been too busy and sent the wife to do that which you should have done? If there is a woman on earth who has a hard time, it is the one who is trying to carry the religious cares of the family to victory without the aid of the husband. Men, how can you be so careless about this matter? Are you not a creature of God's creation and a part of the creation of which God is mindful? Do you prefer to be a child of the devil? Some people think they are too busy to be bothered with religion, and others think that religion is not for able-bodied men, but for women, old worn-out men, and babies. Some men think that they must give the best part of their lives to Satan and give the Lord the frazzle end of it. Is that it? No; but it is for people who are sinners. Many men who would be of much use to the Lord are giving all to Satan's cause. Brother, do you give thanks at your table? I am satisfied there are guilty ones here to-night. I know of several brethren who never give thanks at their table. I have been to a few places where the mother would give thanks just

because the father would not. Brother, are you guilty of this neglect of duty?

I can remember the first time my father gave thanks at his table. I was about fourteen or fifteen years of age. Dinner was called, and in the usual manner we sat down to the table, turned our plates over, and began to call for something to eat. "Pass me the biscuit," "Pass the molasses," "I want some gravy," etc., began to break the silence. But we turned our eyes toward father and mother, for they had not begun to eat. Father said: "Children, turn your plates back as they were and bow your heads, and we will give thanks." We bowed our heads, and he said: "Lord, pardon our sins and accept our thanks for these blessings we have before us, in the name of Christ. Amen." It was a solemn moment; but when it was over, I raised my head; and when I looked at my brother and sisters, I saw in their expression what was in my heart. In spite of the solemnity of the occasion it seemed funny to me. Just one smile from one of my sisters brought all of us children into a big laugh, and father commanded us to leave the table until we had finished our laugh. I am ashamed that I laughed, but I was so constituted that I could not help it. It was a good lesson. It made an impression on my mind, and from that day until this I do not feel right to eat without first giving thanks.

I remember one Thanksgiving Day a man said to me: "Brother Borden, I am glad that we can give thanks one day in the year for the many good things that God

has given us." I remarked that every day was my thanksgiving day. My religion is very poor if I must wait until the Governor issues a proclamation before I can give thanks. And even then many will kill that big turkey, ask the neighbors in for a Thanksgiving dinner, and then eat it without giving thanks. Let me give thanks every day for the many blessings of life, for I owe it to my God.

But back to the question. The head of the family offered sacrifice for himself and his family. This was done annually, as I have stated before. In Ex. 24 we find where the Lord commanded his people to build an altar, and he told them to build it of unhewn stone, and also told them not to have steps to go up to the altar. He told them to offer thereon their sheep and their oxen. Then he said: "In all places where I record my name I will come unto thee, and I will bless thee." This altar was to be built at a certain place and was to be built of unhewn stone. It possibly seems strange to some people why the Lord wanted it done that way; but he demanded it, and that was enough. If some of the people in the world now had been there where that altar was built, they would have thought rather strange of those people's being so "out of date as to have built an altar of unhewn stone." But they wanted to do what the Lord said. It is the thought of some people that the church must be like the world in order to attract the world. If men are not attracted by the simple word of God, they are not converted. This offering of sacrifice was to be once every year, as I have shown

before. But before they went to this altar they had to believe. They also had to repent. The time has never been when the Lord would forget, "roll forward," blot out, or pardon sins without repentance. Then they had to repent. They also had to confess. What did they confess? They confessed their sins and went to the altar and offered the sacrifice in order to the forgiveness of their sins. Now listen: Their sins were forgotten for a year at the time, and then remembered again; but their main purpose was to be ready so those sins would be pardoned by the atoning blood of Christ. Remember, also, he said that where his name was recorded, there he would meet them and bless them. His name was recorded there on the altar, and there was where they came to receive the blessing. The people of to-day would possibly have called it "rock salvation," or something of that kind; but they were only doing what the Lord had commanded them. It would not have been pleasing to the Lord if they had built the altar at some other place, for he told them where to build it.

As the Israelites were traveling, they had the tabernacle, and there was in the tabernacle a holy place and a most holy place. The priest would offer the animal sacrifice and make the animal atonement. That was to be done once a year. After the Israelites had located in the land of Canaan the second time, they built the temple; and it was like the tabernacle as far as the holy place and the most holy place was concerned, and the animal sacrifices continued. All of these sacrifices

continued to picture the offering of the Lord Jesus Christ.

There are many other things that I might mention, but I will now come on down the line to the time of John the Baptist. John the Baptist came to prepare a people for the Lord. He taught the old Jewish church members to repent of their backslidings and get ready to accept Christ. He told them to be baptized for the remission of sins. Yes, they were baptized for the remission of sins—not “because of.” If they had been baptized because of the remission of sins, they would have been saved without the blood of Christ. Remember the statement at the beginning of this sermon, where Paul said there was no remission without the blood of Christ. But some are ready to ask: “If John baptized for the remission of sins, why was Jesus baptized?” Well, what does the Bible say? Does the Bible say he was baptized for the remission of sins? Does the Bible say he was baptized because of the remission of sins? No; he was not baptized for the remission of sins, neither was he baptized because of the remission of sins; but the Bible says he was baptized to fulfill all righteousness. If John was not baptizing people for the remission of sins, why did he say to Jesus: “I have need to be baptized of thee, and comest thou to me?” John knew that he needed it more than Jesus did, for Jesus had no sins to be pardoned.

Jesus took up the preparatory work of John and carried it on. His disciples baptized for the remission of

sins. They were baptized unto repentance, or unto reformation—not the reformation of their lives, but the change of the priesthood.

Jesus said unto the man who was sick with palsy: "Thy sins be forgiven thee." The thief on the cross said: "Remember me when thou comest into thy kingdom." Jesus said: "To-day shalt thou be with me in paradise." This brings us down to the death of the Lord Jesus Christ.

Now, all of these different people I have just mentioned were led to the blood of Christ by the different things they did; but these things they did could not blot out their sins. They were redeemed by the blood of the Lord Jesus Christ when the great atonement was made in heaven. Let me read Heb. 10: 14: "For by one offering he hath perfected forever them that are sanctified." Those who were sanctified by the different things that were done under the law were perfected by the blood of the Lord Jesus Christ. Abel, those who offered sacrifices under the priesthood of Melchisedec, those who offered sacrifices upon that altar mentioned in Ex. 20, those who offered sacrifices in the temple and tabernacle, those who were baptized by John, those who were baptized by the disciples of Jesus, those to whom Jesus said, "Thy sins be forgiven thee," and the thief on the cross, were among the number who were perfected by the atonement of Jesus Christ. Now before I get through with this I want to introduce another passage to prove the same proposition: "He is the mediator of the new testament, that by means of

death, for the redemption of the transgressions that were under the first testament." (Heb. 9: 15.) So you see that when Jesus shed his blood it was not only for the remission of the sins of those who might live in future ages, but for the remission of the transgressions that were under the first testament. When that atonement was finished in heaven, then all the sins of those who had been sanctified by the different things they did were blotted out. There is actual remission of sins. It had never been before. It could not have been under the law. Their sacrifices continued year by year. If their sins had been actually blotted out, there would have been no more offering for sin.

We live under the new covenant, this side of the atonement of Jesus Christ. Christ was the last sacrifice. Now the question is, How do we get to the blood? It is a fact that we must come to the blood before we can be saved; but when we do get to it, then our sins will be actually blotted out. Do we come to the blood in the same old way that they did? Certainly not. Let me read: "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; *and their sins and iniquities will I remember no more.*" That sounds good, doesn't it? Think of it! Under this new covenant there is actual remission of sins. Under the old law the sins were remembered every year, but now they are remembered no more. But let me read on: "Now where remission of these is, there is no more offering for sin." We do not have

to kill a sheep and offer it as a sacrifice and have our sins forgotten for just a year at the time, but our sins are forgotten forever. The last offering, then, was the Lord Jesus Christ. But listen while I read on: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, BY A NEW AND LIVING WAY." Not by that old way, but by a new way. Now, what is the new way? As a final summing up, he says: "Let us draw near with a true heart in full assurance of faith, having our HEARTS sprinkled from an evil conscience, and our BODIES WASHED WITH PURE WATER." I did not bring this up as the only passage I expect to use to show how we come to the blood of Christ, but that is one. It shows a change of heart and then the washing of the body in baptism.

Now, how do we reach the blood? Well, let us see. I shall not devote very much time to this part of the sermon, as it will come up in other sermons. It was necessary for the Israelites to believe and repent before coming to the altar of sacrifice. They also had to make a confession. That confession was not a confession of their righteousness, but a confession of their sins. Then, in order that we may reach the blood, we must believe; for "without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Then, Jesus said: "Except ye repent, ye shall all likewise perish." We must also confess our faith in Christ, and then we come to baptism. The animal sacrifices could not actually blot out sins,

neither does baptism; but both were and are essential to the blotting out of sins. Yes, we must be baptized in order to get to the blood. Peter said to the Pentecostans: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." "For the remission of sins" is from the Greek phrase, "eis aphesin hamartion." The expression is used in Acts 2: 38 and in Matt. 26: 28. Jesus said his blood was shed "for the remission of sins." Now if "eis aphesin hamartion" means "because of the remission of sins" in Acts 2: 38, it means the same in Matt. 26: 28, and that would make Jesus shed his blood "because of the remission of sins," which we know cannot be true. The fact is, since the blood of Christ was shed there is actual remission of sins, when there was nothing of that kind before that. Then, when sacrifice was offered, their sins were forgotten just a year; but now, when we are baptized, our sins are blotted out of the mind of God forever. Baptism is one of the essentials of salvation, but there is no virtue in water. It is God who pardons the sins. I have never known of but one man who even intimated that he believed in water salvation, and he was a brother-in-law to the Baptist Church. The Baptist people had baptized about fifteen people in the river, and this scribe said that the cattle would all die from drinking that sin-stained water.

But, notice, there is a place where God has promised salvation. Remember what the Lord said when he commanded the people to build that altar of unhewn

stone: "In all places where I record my name, there I will meet you, and will bless you." Where is his name recorded in the new covenant? Is it recorded in faith? No. Is it recorded in repentance? No. Is it recorded in confession? No. Is it recorded in baptism? No. Then where is it recorded? Some people have an idea that the name is recorded in baptism, but the Bible does not say that. "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters." (Isa. 56: 5.) The name, then, is to be given in the house and within the walls. God's house is the church; so the name is in the church of Christ. Then his name is recorded in the church. That corresponds with the statement of Paul, who said that God was in Christ reconciling the world to himself. We are commanded to be baptized INTO the name of the Father, INTO the name of the Son, and INTO the name of the Holy Spirit. So when we are baptized we are then in the names of Father, Son, and Holy Spirit. At that time we are also in Christ. So we are not in the name until we are baptized. Who is entitled to wear the name "Christian" but the man who has obeyed from the heart that form of doctrine, and in so doing has become a child of God? Since the name is recorded in the church, then we must get in the church to meet God and receive the blessings.

Christ is the head of the church, and he is also the foundation of it, for he is the chief corner stone. So when we are in Christ, we are building on that sure foundation and we have Christ as our leader. Then

is it not good to be a member of the church of Christ?

When the people had broken the legs of the thieves, they came to the body of Christ, expecting to break his legs, but found that he was already dead; so they pierced his side, and he shed his blood. So he shed his blood in his death. Now we must figuratively get into his death in order to reach his blood. How do we get into his death? Paul tells that we are baptized into his death. Paul also tells us that we are baptized into Christ.

My friend, do you believe these statements I have given you from the word of God? Are you ready to accept them and become the children of God? If so, will you come to-night?

THE GOSPEL OF JESUS CHRIST.

SERMON NUMBER NINE.

My text to-night is Rom. 1: 16: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

I will take the usual manner of text preaching, with the exception that I will try to stay with my text. Some people take a text and leave it. It is very poor preaching when a man will tell some deathbed story and then quote his text. I am going to find something in the passage that will be worth the consideration of all who are interested in the salvation of their souls. I am not afraid to stand by what the Book says, for the truth has nothing to suffer; and what the Book says is true, it matters not who believes it. The man who does not stand by the Book is liable to contradict himself; but when we stand by the truth, there is no danger of it. Take the man who has debated with several different denominations, and unless he takes the Book on all these questions he is sure to contradict himself.

Paul says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." It seems from this expression that some at that time were ashamed of the gospel or they expected Paul to be ashamed of it, but he was glad to let them know that he was not ashamed of it. His reason for it is: "For

it is *the power of God unto salvation.*" The gospel was not popular with the majority of the people. The people did not flock to it in great droves, for the majority were against it; but, like it is to-day, there were a few who accepted it gladly. The "Nazarene sect" was very unpopular with some; but Paul, notwithstanding his high place among the Jews, was not ashamed to let them know that he was a Christian. He stood very high in the circles of Jewish society before he was converted to Christianity, yet he says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation."

"Is the power of God unto salvation?" What is "the power of God unto salvation?" The gospel. The statement was made by inspiration, and I believe it. So it must be true that the gospel is "the power of God unto salvation." It did not say it is "a power" or "one of the powers," but plainly "*the power.*" This is proof to every sensible man and woman that the gospel is "the power of God unto salvation," and that we need not pray for God to send down converting power. In other words, it shows that the gospel is the means that God uses in converting men and women to Christ. In other words, the Spirit either does its work through the gospel or independently of it, and this passage shows that it does its work through the gospel.

Now, if I should get down upon my knees and pray the Lord to send down converting power, that would leave the impression that I thought God was holding back the power that we should have and that now we

are begging him to send it to us. It would also leave the impression that there is nothing here that could be called "the power of God." We have the gospel, and it is "the power of God unto salvation."

First, John the Baptist puts in his appearance and begins his work of preparation. He was called the "forerunner" because he came to prepare the way for Christ. Before John the Baptist passed away, Jesus began his work. His work was also preparatory, but was to be beyond that; for he was to increase, while John was to decrease. Jesus said in John 7: "I have given them the words that thou gavest me." The word of reconciliation was handed down from Christ to the apostles, and Paul told Timothy to preach the word. He also said: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This word that was handed down is "the power of God unto salvation" to every one that believeth it—to the Jew and also to the Greek. But some one is ready to say: "I thought men were converted by the Spirit." Well, they are; but how does the Spirit operate? Does he operate without words? It is not by the word alone or by the Spirit alone, but it is by the Spirit through the word.

It is like this: There is power in the word or in the gospel. Sometimes you will hear people talk about the "mere word" or "the word only," as if the gospel had no power. I have already read where Paul says the gospel is "the power of God unto salvation." But

let me read another passage: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost." (1 Thess. 1: 5.) If the gospel came in power and in the Holy Ghost, has it not the power and the Holy Ghost to-day? He says positively that the gospel came not in word only. Then why should a man say the "mere word" when he refers to it? Some people speak about the gospel as though it was an old dried-up sponge that you dip in water and get it full, and then it dries out and has to be refilled.

You show me a man who has the word of God in his heart, and I will show you a man who has the Spirit in his heart, for the Spirit enters through the word. Listen: The word of God has power to convert. Where does it get that power? It is the power of the Spirit. It is not the Spirit independently of the word, but it is the Spirit in the word. It is called "the seed of the kingdom." The seed is sown in the hearts of the people. What is the life germ in the seed, the word of God? Is it not the Holy Spirit? Certainly. Then the Holy Spirit is in the word. Peter says: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." What is it in the word of God that makes it abide forever? Is it not the Spirit that is in the word? But I read again: "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (1 Pet. 1: 25.) When this word is sown in the heart, the life germ in the word begins to grow, and it produces faith, and we are told that

faith is a fruit of the Spirit. It finally causes repentance. Then a confession is necessary. It then leads on to obedience. All of it is a result of the word of God that entered into the heart. The work that is begun in the heart by the Spirit in the word is started in this life; and if it is not shipwrecked, it will continue until in the life to come.

The gospel, then, is "the power of God unto salvation." There is power in the gospel, for the Bible says so. I remember hearing a man ask the question if a man could be saved without a preacher. In a moment I had the answer. Paul tells us something about it: "For whosoever shall call upon the name of the Lord shall be saved." If I should stop reading there, some one might get the wrong idea; but I will read on: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" So there must be hearing, believing, as well as calling on the name of the Lord. Do not get the idea now that it is by calling on the name of the Lord only, for Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.) Before I turn this loose let me read John 6: 44, 45: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of

the Father, cometh unto me." Then a man must hear and learn of the Father in order to come to Christ. It will not hurt any man to pray, but he must obey the commands of God as well as pray. When Ananias came in and found Paul praying, he did not rebuke him for praying; but he told him to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Notice, Paul says "the gospel is the power of God unto salvation to every one that *believeth*." How is that? Well, the gospel is the power of God to save the believer. But some one says: "The believer is already saved." No, the Bible does not say that. The gospel is not the power of God to save the unbeliever, but the believer. Some people say that the gospel is to save the unbeliever. That shows that the believer is not already saved, but must be saved by the gospel. I remember a certain man's telling me that he believed that every believer is a saved man. I asked when the believer was saved. His reply was that there was no difference between the time that a man believes and the time he is saved. Then I asked him which came first—salvation or faith; and his answer was that they came in the same basket. That would make salvation and faith come at the same instant and to the unbeliever. How can the gospel be "the power of God unto salvation" to the believer if the man is saved at the same instant he believes? The passage proves conclusively that a man is not saved by faith only. But I want to introduce another passage. Paul says in the first Co-

rinthian letter: "It pleased God by the foolishness of preaching to save them that believe." Why save the believer if the believer is already saved? This shows that a man is not saved by faith only. But I want to give you one more passage. In John 1: 12 I read: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The man who believes on his name is the man whom he gives power to become a son of God. If the believer is already a son of God, how could God give him power to become a son of God? This shows conclusively that a person is not a son of God by faith only.

But I must tell you about a version that I heard a brother give of that passage one time. He was having an argument with another man on the design of baptism, and was pressing him on such passages as: "He that believeth and is baptized shall be saved." But the other man came back at him with this: "Suppose that a man should believe, repent, and confess, and that he should start to the water to be baptized, and that a limb should fall on him and kill him before he could get there; what would become of him?" I see some of you smiling. I guess you have heard just such logic. But our brother said: "Did you ever hear of a case like that?" "No." "Well, did you ever hear of anybody who ever heard of any one hearing of any one who ever heard of anybody who believed, repented, confessed, and was on his way to the water, and got killed before he got there?" "No." "Well,

the reason is," said he, "because such things do not happen. If a man believes, repents, confesses, and starts on his way to the water, he will always get there; for Jesus said that he gave the man who believed on him power to become a son of God, and you could not kill him with a sledge hammer." He thought that God gave the man some extra power that would prevent his dying before he got to be baptized. Well, what power is that? What does my text say? "The gospel is the power of God unto salvation to every one that believeth." Then the gospel is that power that is given to the believer. My friend, if you should come up to-night as a believer and a penitent man and should demand baptism, which you would put off until next Wednesday, who would be to blame if you should die without obeying? You could have gone sooner, but did not. Then you have slept on your rights. Then who can we blame but ourselves? The Bible says plainly, "He that believeth and is baptized shall be saved;" and that is what I must say as a faithful minister of the gospel. Another reason I do not believe that a man is saved by faith alone is because James says that a man is saved by works, and not by faith alone. Some people have tried to prove that the book of James is spurious, and their only reason for it is because James contradicts their theory. It is strange that people are not satisfied with the word of truth.

Next, what is the gospel, and when did it begin to be preached? How was it preached, when was it preached, and is it preached now? There are various

ideas about the beginning of the gospel of Jesus Christ. Some people say it began in the days of Abraham, some say it began in the days of the prophets, some say it began in the beginning of the ministry of John the Baptist, and others say it began on the day of Pentecost. These seem to be very different views, and the way the people in general look at them they are; but another way you look at it they are all true. If we say the gospel was preached in its fullness in the days of Abraham, we do not tell the truth; but if we just say there was a sense in which the gospel was preached in the days of Abraham, we tell the truth. There is a sense in which the gospel began to be preached in the days of the prophets, and there is a sense in which the gospel was preached in the beginning of the ministry of John the Baptist. There is also a sense in which the gospel began to be preached on the day of Pentecost. Well, where does the Bible say that the gospel was preached in the days of Abraham? Let Paul tell us: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3: 8.) Then a long time before the law went forth from Mount Sinai the gospel was preached unto Abraham. Who preached it? God. To whom? Abraham. What was the gospel that he preached to him? "In thee shall all nations be blessed." We find that promise in Gen. 12. God first promised Abraham the land of Canaan, and then he gave him the promise concerning Christ. The

gospel was included in the words: ‘In thee shall all nations be blessed.’ It was preached in promise only. Then we find the gospel in promise preached in the days of Abraham. We do not know that Abraham preached it to any one, but we know that God preached it to him. God also made this same promise to Jacob, the grandson of Abraham, when he dreamed of the great ladder that sat on the earth and reached to heaven. That also shows the gospel preached in promise. Why do I say that? Well, when we preach Christ to-day, we call it “preaching the gospel.” Then that was Christ preached in promise; so it was the gospel preached in promise.

Next is the gospel beginning in the days of the prophets. What do we preach when we preach the gospel? We preach Christ, do we not? Yes. Did the prophets preach Christ? Read Isa. 9: 6: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder.” This is a prophetic statement concerning the gospel, or concerning Christ. When a man says that the gospel was preached in the days of the prophets, he tells the truth; but it would be better for him to tell how it was preached, and then no one will be misled. This is just one of the prophecies relative to the coming of Christ. So we will call this “the gospel of prophecy.”

But was the gospel preached in the beginning of the ministry of John the Baptist? Yes, there is a sense in which it began there. I will read from Mark 1: “The beginning of the gospel of Jesus Christ, the Son of

God." Now the question is: How could it begin here if it had begun back in the days of Abraham? Well, it did not begin the same way as it did at the other times. It began in prophecy and in promise before; but how did it begin here? Read the next verse: "As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Then the gospel began here, in the beginning of the ministry of John the Baptist, in preparation; for he came to prepare the way for Christ. So we have it beginning in promise, prophecy, and preparation before the death of Christ; but how did it begin on the day of Pentecost, after the death of Christ? But did it begin on the day of Pentecost? Yes. Where is the proof? Well, you remember when Peter was preaching to the house of Cornelius, he referred to the pouring out of the Holy Spirit on the day of Pentecost and called it "the beginning." "Was poured out on us at the beginning."

Now the next question is: Since the gospel began in prophecy, promise, and preparation before the death of Christ, how did it begin on the day of Pentecost? But would it not be a very good idea for me to tell what the gospel is before I proceed further? Then it will help us to understand how the gospel began on the day of Pentecost. You might think that I should have told what the gospel is some time ago. I could have done so, but it will do now. So I will see if I can find a passage that will tell me what it is. 1 Cor. 15: 1-4: "Moreover, brethren, I declare unto you the gos-

pel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ was going to die, how that he was going to be buried, and how that he was going to be raised a—" What is that you said, Brother Cook? Didn't read it right? Well, that is true; I did not read the last part of it right, but I will read it right: "I delivered unto you first of all that which I also received, how that Christ *died* [not, "was going to die"] for our sins according to the scriptures; and that he was buried [not, "going to be buried"], and that he rose again the third day according to the scriptures," etc.

Then the gospel that Paul preached was the death, burial, and resurrection, together with the ascension and coronation of the Lord Jesus Christ. I do not say that this is all of the gospel, but this is a part of it. This thing had been promised to Abraham, it had been prophesied by the prophets, John the Baptist came preparing the way for it; but on the day of Pentecost it began as a reality, or a fact, which it had not been before.

Notice, Paul says: "By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." Then it was by preaching these things that the people were led to Christ. These things are the facts of the gospel. Other things will be brought up later. Now, is it not a truth, undeniable,

that the death, burial, and resurrection of Christ was not a fact until after it had happened? Then the gospel began on the day of Pentecost as a fact.

I remember one time while I was in San Marcos, Texas, I met a man on the streets who seemed very glad to see me. He was meeting different ones and forming new acquaintances. He was a preacher who had in former days been a circuit rider in that part of the country, and now he had been sent back to his old place again. After shaking hands with me, the following conversation took place:

“ Young man, how are you? ”

“ I am well.”

“ What is your name, my brother? ”

“ My name is ‘ Borden.’ ”

“ My brother, I am certainly glad to meet you. Are you attending school here? ”

“ No, I cannot say that I am doing that. I study every day.”

“ You mean you study at home. Well, that is nice, my brother; but what do you do for a livelihood? ”

“ Well, I preach some, is about the only answer I can give you.”

“ Well, let me shake hands with you again. That is so commendable in a man as young as you are. Brother Borden, what kind of a preacher are you? ”

“ I am a preacher of the gospel.”

“ O, and you are a Campbellite! Well, I am in a hurry. Good-by.”

“ Hold on, now; don’t get mad and run just because

I said I was a gospel preacher, but stay and talk a while."

But he would not stay. However, he did not go very far until he met some of his own kind and began talking to them. I walked up where I could hear the conversation. He began at once talking about narrow-minded folks—those who think nobody is right but their little bunch, etc. I knew he aimed for me to take it, so I walked up to him and asked him this question : "Please, sir, may I ask you a question ?"

"Yes, you may; but I haven't very much time to spend."

"Well, did Jesus preach the gospel in fact before he died?"

"Jesus preached his own everlasting gospel."

"I did not ask you that. I asked if Jesus preached the gospel in fact."

"I tell you, Jesus preached his own everlasting gospel; and you need not ask me any more about it, for I am not going to answer any more of your questions."

Well, he was too stubborn to admit the truth. Now, what do you think of religious people who will be that stubborn about the word of God? It may be that I cannot see my own faults, but I believe I will admit the truth if my whole position must go down. The truth will stand; and if any man will show me where I am wrong, I will gladly accept that which he gives me instead.

I remember, Mr. Pigue asked me a question when I debated with him at Dell, Ark., about three years ago,

that he did not expect me to answer, but I did. I did not answer it to his satisfaction, however. He asked me if I ever got religion. He demanded the answer, and I gave it. I told him that I got what he called "religion," but that I had another name for it. He had nothing to say in response. I will say more on that point in another sermon.

Another man asked me if I had a change of heart before baptism. I was surprised that he should ask me such a question; but I answered him, just the same. He knew that we believed in a change of heart, and I will prove that to you in another sermon in this meeting.

But the question: Did Jesus preach the gospel in fact before he died? No, because it was not a fact, and he could not have preached it as such. He told his disciples that it would take place, but he did not say that it had been done.

Did the apostles and disciples even preach that Christ would die? No, they did not; for they did not believe it themselves. Death was a horrible picture to them. They could look back through the past and remember the millions who had died, and their spirits had gone to Hades, but none of them had returned to tell the story of that country; so they did not believe that it could be possible for Jesus to die and be raised from the dead the third day. They meant well, but their faith was weak.

Jesus told his disciples that he must go unto Jerusalem, suffer many things of the chief priests and

scribes, be killed, and be raised the third day. But Peter said: "Be it far from thee, Lord: for this shall not be unto thee." But Jesus said unto Peter: "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men." How could Peter have even preached the death, burial, and resurrection of Christ before Jesus died, when he did not even believe that it would be? These apostles were as faithful as their faith would allow them to be, but this was a part of it that was hard for them to understand. Jesus finally came to his trial and crucifixion, and then afterwards his body was buried. It was a sad time for them. Their great friend was taken from them, and they feared that he would never return. We can hear one of the apostles say, "I go a-fishing;" and another, "I go with thee." They go back to their former avocation. But early on the first day of the week we see the women coming to the sepulcher to anoint his body; but when they looked in, they did not see his body. They did not know what had become of the body; but, thinking some one had taken it away, Mary said to some one whom she saw standing near her: "Where did you put him?" It was Jesus to whom she talked, but she did not know him until he said, "Mary." Then she recognized him and started to take hold of him, but Jesus said: "Touch me not; for I am not yet ascended to my Father." The women went and told the disciples that they had seen Jesus; but they took it as idle tales, and believed it not. Then there was doubting

Thomas, who did not believe, and Jesus told him to put his fingers into the nail prints and thrust his hand into his side and be convinced. But he said: "Lord, I believe." Just before Jesus left the apostles he upbraided them for their hardness of heart and unbelief, because they did not believe those who had seen him after he had risen from the dead. Now, how could any man say that they preached the death, burial, and resurrection of Christ before Jesus died, when they did not even believe it? The apostles were not in a shape to begin to preach the gospel in fact until the day of Pentecost.

Now, with all this before your minds, can you say that the gospel was preached as a fact before Jesus died? Certainly not. The apostles did not even preach that he would die. But after he had risen from the dead, he gave them the great commission and left them to carry out the great work. He had told them, however, that they were to wait until they were endued with power from on high. They waited until the day of Pentecost, when they were filled with the Holy Spirit. When the Spirit came, he revealed the fact of his coronation.

Peter's address was so different that day from all the preaching he had ever done. He spoke of the one who had traveled over the country on foot and had done so many good works, healing the sick, cleansing the lepers, unstopping the ears of the deaf, opening the eyes of the blind, speaking words of comfort to the broken-hearted, and many other things too numerous to mention. He pictured in his eloquent way the death,

burial, and resurrection of the Lord Jesus Christ, and then how he ascended into heaven, and that he was crowned " King of kings, and Lord of lords."

There were more than three thousand people who heard the message on that day, and they began to ask what to do, and they were told to repent and be baptized for the remission of sins. That was a grand day, that was a grand sermon, and that was the beginning of the greatest institution that this world has ever known. Then, again, we find Peter at the house of Cornelius telling him what to do, and finally he is numbered with the redeemed.

Now there is something else to this subject that I must make mention of before I finish, as I might not have time in some other sermon. The death, burial, and resurrection, as well as his ascension and coronation, are facts of the gospel. The gospel is not all of facts, as I will now show. I call your attention to 2 Thess. 1: 7, 8: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Think of it! There must be something about the gospel that can be obeyed. What is it? Commands. Then the gospel is composed of commands. He will take vengeance on those who obey not the gospel. Are we commanded to believe? Yes. Will he take vengeance on us if we do not believe? Does the gospel command us to repent? Yes. Will he take vengeance on us if we fail to repent? Yes. Does the gospel command us to be baptized?

Yes. Will he take vengeance on us if we fail to be baptized? Think on these things.

Then the gospel is composed of commands, it is composed of promises, it is composed of threatenings, it is composed of facts. These facts are to be believed, the commands are to be obeyed, the blessings are to be enjoyed, and the threatenings are to be feared.

In conclusion, is there one who would like to turn away from the kingdom of Satan and take up his abode with the children of God? There are, no doubt, those here to-night who have their minds made up that they will go some time, but you think you have an excuse this time. My friend, do not wait until it is too late and then have it ringing in your ear at the judgment: "Too late, too late, too late!" I have known many to wait and it would prove to be too late. Will you come to-night?

“ BY GRACE ARE YE SAVED THROUGH FAITH.”

SERMON NUMBER TEN.

My text this morning is Eph. 2. 8: “ For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.”

This text is a favorite among many of our religious neighbors. They seem to get a great deal of satisfaction out of it; but, to save my life, I fail to see in it what they seem to think they get out of it. It is used by our opponents in debate on the design of baptism with an air of victory, as though it said that baptism is not essential to salvation. I cannot see that in it, and I fail to see how they can see it. The fact is, there is no such thought contained in it.

I like to preach on the passage, as it expresses such a great truth in so few words. I do not know of a passage in all the Bible that so clearly expresses the complete plan of salvation in so few words as does this passage.

I will begin with the latter part of the passage first. You know the Bible says: “ The first shall be last, and the last shall be first.” The last will be first this time. “ Not of works, lest any man should boast.” I want to take my time and notice these passages carefully. What does it mean by the expression, “ not of works?”

I have met hundreds of people who think that it means "not of baptism." That expression seems to prove to a great many people that baptism is not essential to salvation. They seem to think that baptism is the kind of work mentioned here. Is baptism really a work? It is a fact that we do our own believing, we do our own repenting, we do our own confessing; but we do not baptize ourselves. We are passive in the act of baptism. All we do in the matter is to submit to the ordinance in order to be forgiven. In all the conditions of salvation, baptism is the only condition in which we are passive. Now, if we are saved by what we do not do and are not saved by what we do do, then baptism is the only thing that will save us; and that will be water salvation, won't it?

In almost every sermon that I have preached since this meeting began I have had something to say about the old and new covenants. The old covenant lasted until Jesus died. The new covenant began on the day of Pentecost. When Paul was writing these letters, he was trying to get the Jews to understand that the old law had been abolished and that it should not be practiced under the new testament.

Notice, Paul said: "Not of works, lest any man should boast." Did he mean to say that we are saved by grace, and not by baptism? Certainly not. In fact, did he refer to any command under the new covenant that could be called a "work?" If it refers to every command in the new covenant that can be called a "work," then it refers to faith, for faith is a work.

Let me see: "They said unto him, What shall we do, that we might work the works of God?" Many of our religious neighbors would have said: "Baptism is the only work in the plan." But let us see what Jesus said to them: "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." Then it is the work of God that we believe. Then, without question, faith is a work. "Not of works," then, either refers to the law, or faith is not essential to salvation. We know it does not refer to the things of the new covenant, for Paul said that salvation is *through faith*. It could not be through faith and without faith at the same time.

Paul wanted them to understand that they could not be justified by the law and the gospel at the same time. If it is by grace, or the new covenant, it is all by grace. If it is all by works, or by the law, then it would have to all be by the law. He also told the Jews that if they were justified by the law they were fallen from grace. That still proves that it could not have been by both—works and grace.

Keep it in your mind, then, that the "works" there had reference to the works of the law, and not to the works or commandments in the new covenant. Also keep it in mind that we are passive in the act of baptism, for we do not baptize ourselves. Faith is an act of the mind, repentance is what we do; but baptism we submit to, and another performs the act.

Notice the expression, "not of works," and especially the expression, "*lest any man should boast*."

Can a man be baptized and then boast of it? No. But the work he condemns is a kind of work of which there is boasting. Keep that in mind, for I will need it later. While you think about these things now, I will find a passage to read. Here it is: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." (Rom. 3: 20.) Paul does not use the word "works" here; but he says we are not justified by the law, and that is the same thing. We can get tangled up on that just as easily as on the other, for it does not say what law it is. There are two kinds of laws under consideration—the law of works and the law of faith; but we will learn more of this later.

Now let me read verse 24: "Being justified freely by his grace through the redemption that is in Christ Jesus." This shows that it is by grace, and not by the law. It is almost the same thing that is expressed in the other place—just a little different way of expressing the same thing.

Now we read verse 27: "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." What did the passage say: "Not of works, lest any man should boast." Listen: "*Lest any man should boast.*" I remember now. "Where is boasting then?" says Paul; and then he tells us it is excluded by the law of faith. It is excluded by the law of faith, and not by the law of works. What is the law of works? It is the law of Moses. If boasting is excluded in the new covenant, then why should we say

that "not of works, lest any man should boast," refers to some command in the new covenant?

Now let me read the next verse: "Therefore we conclude that a man is justified by faith without the deeds of the law." This passage is the same as the others. It shows that salvation is by grace through faith, and not by the deeds of the law. We are not justified by the law of works, but by the law of faith.

Now, I will notice what Paul says about Abraham. Read Rom. 4: 2: "For if Abraham were justified by works, he hath whereof to glory; but not before God." This does not mean that Abraham did not obey God, for he did. It has the same meaning as other passages on this question. Abraham lived before the law went forth from Mount Sinai, and for that reason lived before the law of works. The law of works lasted until the death of Christ, and we live since that time. The reason why Abraham was not justified by the law of works was because he lived before the law, and the reason why we are not justified by the law of works is because we live since the law of works. So my point is clearly made out that the works of the law is what Paul had reference to, for there is no boasting in the law of Christ.

There is another passage I want to read before I leave this part of this subject: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ." (Gal. 2: 16.) This is positive, but it is the same as: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

It conveys the idea: A man is saved by the law of Christ or the faith of Christ, and not by the works of the law.

But let me read on: "Even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." This also shows conclusively that Paul had reference to the works under the old covenant, and not to the commands of the new covenant.

Now, if it can be proved that baptism came by the law of Moses, there may be a shadow of a show for the expression, "not of works," to refer to baptism; but as it is, it cannot. And, then, if it was in the law of Moses, it would have to be proved that it is a work on the part of the man that is baptized.

There are several different kinds of works mentioned in the Bible. Some are essential and others are not. The works of the law are not essential, but the works of faith are essential. Now, is baptism a work of the law or a work of faith? Paul says in my text: "Not of works, lest any man should boast." In Tit. 3: 5 Paul says: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Another passage showing works are condemned. Notice, too, in all these places it says "works"—in the plural number. So if it refers to the *works* in the new covenant, *it must have reference to more than just one thing*. Think of it! These, be-

ing condemned, I will place on the left side of this line, which side I have marked "Condemned." When Peter was preaching at the house of Cornelius, he said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." This righteousness is accepted; so I place it on the right side of this line, which side I have marked "Accepted." So we have on one side works of righteousness accepted, and on the other works that are condemned. Now, have the apostles contradicted themselves, or did they all refer to the same kind of works? The works that are condemned refer to the works of the law, and the works that are accepted are the works of faith. Now, to strengthen what I have said, I will call your attention to the tenth chapter of Paul's letter to the brethren at Rome: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." The Jews, in trying to continue the old Jewish ceremonies after the old law had been taken out of the way, had formed a righteousness of their own. The righteousness of their own was the Jewish law, and the righteousness of God was the commandments in the new testament. Then the righteousness that God condemned was the righteousness of the law that had been taken out of

the way. So it still carries out the idea that salvation is by grace through faith without the deeds of the law of Moses.

Next we will notice the expression: "And that not of yourselves: it is the gift of God." Now, what is it that is "the gift of God?" What is it that is "not of yourselves?" Listen: There are three things mentioned in the passage—faith, grace, and salvation. Then the antecedent of "it" is either faith, grace, or salvation. There is a sense in which faith is a gift of God. God gives us the gospel that produces the faith. Paul says: "Faith cometh by hearing, and hearing by the word of God." Faith is not a direct gift. No one will deny that grace is a gift of God; but is faith or grace the antecedent of "it?" The passage is telling how people are saved, and that is really the subject; so it is the salvation that is "the gift of God." Again, whatever it is that is "the gift of God" is the same thing that is not of works, and that is salvation. It is salvation, then, that is "the gift of God," that is not of ourselves, and that is not by works.

But some one is ready to say that if salvation is a gift of God, why is it conditional? What we do does not buy the salvation. God gives us the salvation. We are saved by grace. Who is saved by grace? The obedient one. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5: 8, 9.) We learn from this that salvation is given to those

who obey him. It is a gift, but it is conditional. Then salvation is a gift of God, but we must come to Christ in order to get it. Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Yes, he gives the rest; but we must first come to him.

Now we come to the first expression, "by grace are ye saved through faith." He did not say, "by grace alone;" neither did he say, "by faith alone;" but he said, "by grace are ye saved through faith." Grace is one part of it and faith is another. "By grace are ye saved through faith" tells the whole story in a short way.

Now, in order that we may understand it better, I will draw a line on the board, and on the left side of the line I will put the letter "G" to represent the side of grace, and on the other side I will put the letter "F" to represent the side of faith. It is by grace on the left side, and it is through faith on the right side. Everything that is of grace we will put under the letter "G," and everything that is of faith we will put under the letter "F."

Well, what is grace? Grace is favor. Yes, that is good. In other words, it is the grace of God that he does for us that which we cannot do for ourselves. "For the grace of God that bringeth salvation hath appeared to all men, teaching us," etc. Yes, it is by grace that the gospel is preached unto us. It does not mean that the gospel is all the grace of God. We might say that the gospel reveals all the grace of God, as far as the salvation of our souls is concerned.

It is by grace that Jesus came to die that we might be saved; so we put that under the letter "G" as one thing coming under the head of grace. It is by grace that God has given us the plan of salvation; so we put it under the heading of grace. It is by the grace of God that we have the church of Christ; so we put it on that side. We are saved by grace; so we put it on that side, because it is by grace that we are saved. There are other things that I could mention that would come under the heading of grace, but this is enough for us to get the idea. All that God does for us that we cannot do for ourselves, then, is grace, and should appear under this heading.

But I have given only one side of this question. On the other side of this line is faith.

Let me give a few directions. Get a piece of paper and draw a line in the center, beginning near the top. On the left side write the letter "G," and on the right side write the letter "F." Put all the things that God does for us under the letter "G," and then you are ready to start the other side. The letter "F" stands at the top of the line. *Wait, wait, wait!* I will have to change that. The letter "F" must stand at the bottom, for it is at the bottom.

Well, now for the proof that faith should stand at the bottom. Paul says: "Now faith is the substance of things hoped for, the evidence of things not seen." The word "substance" is from two words, "sub" and "sto." "Sub" means "under," and "sto" means "to stand." So the word means "to stand under." But

a better meaning is from the Greek word "upostasis," which means "that which sinks to the bottom"—the foundation, the bottom, the groundwork. Then faith stands at the bottom; it is the foundation. So we put faith at the bottom, and the rest is built upon it.

Why do we repent? It is faith in the goodness of God that produces the repentance. Then faith is first, and it continues. A man does not quit believing when he repents. Then he confesses his faith in Christ. He is then baptized. His faith still continues. He is then told to add to his "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." The man's faith continues, but these things are fruits of faith.

Then on the left side of this line we have all that comes under grace, and on the right side we have all that comes under faith. In other words, what God does is by grace, and what we do for him is through faith. Then the expression, "by grace are ye saved through faith," covers the whole system of salvation.

We could say, "By what God does for man and what man does in obedience to God we are saved," and it would express the same thought as the expression, "by grace are ye saved through faith."

THE CHANGE OF HEART.

SERMON NUMBER ELEVEN.

As much as I have debated and preached on this subject and convinced my friends in other ways that we believe in a change of heart, it seems that many people are very much surprised when it is announced that I will preach on a change of heart.

I have never preached on the subject at any place but what some one said: "I didn't know that they believed it." Some are surprised that we will even preach on it; and then, after the sermon is finished, they will say: "Well, he's the only one that preaches it, for the others do not believe it." It seems that most of the people do not want to believe that we believe in a change of heart at all. They have heard it the other way, and that is the way they want to believe it. I have never met one of my brethren yet who does not believe in a change of heart. They may not express it in the same words that I do, but they believe it, just the same. Sometimes I am accused of being a little Methodistic because I get happy and shout once in a while. I believe in shouting, but I do not believe in "tilting the cup to make it run over." I have always contended that if people are happy, let them shout, for that is one way that people praise the Lord; but sometimes people will try to force a shout

in order to affect some one else who is a little cold. I do not believe in that. I have seen a few make an effort to shout and make a failure, because they were trying to deceive people into believing that they were happy.

I will give you to-night what the Bible says about the change of heart. I have noticed that a majority of people, in talking on this subject, get the change of heart and heartfelt religion in their minds as one and the same thing. So this will force me to say a few words on heartfelt religion before I take up the change of heart. There is a difference in the change of heart and heartfelt religion. One is to be experienced, and the other is to be done. Understand me, I believe in both heartfelt religion and the change of heart. I will spend a few minutes on heartfelt religion, and then I will take up the change of heart.

The expression, "heartfelt religion," is not in the Bible in so many words, but the truth in the expression is taught there. The word "religion" is a very broad term. In other words, there are a great many more religious people than there are Christians. There are many religions in the world that do not accept Christ. The Jews have a kind of religion, but they do not accept Christ. Masonry, to some extent, is religious; but a man can be a Mason whether he accepts Christ or not, but he must be a believer in God. Our nation is called "a Christian nation," from the fact that the religion of our nation is the Christian religion. Other nations are not called "Christian nations," because they do not accept Christ. Christianity is only where Christ is

taught. There is one thing I am sorry to have to say, and that is that there are so many various kinds of religious sects who claim to accept Christ, and in a way they do accept him. "Is Christ divided?" Is Christ the author of all these different doctrines? Certainly not. Then, why not all be one? The word "religion" is not used very many times in the Bible, but I would believe it if it had been used only one time. There are several different kinds of religion mentioned in the Bible. In Gal. 1: 13 Paul speaks of "the Jews' religion." In Acts 26: 5 Paul says: "After the most straitest sect of our religion I lived a Pharisee." Here are two kinds of religion mentioned; and if we could "get religion," we would not want to get either one of these, would we? There is another kind mentioned in James 1: 26: "This man's religion is vain." Now, if we could "get religion," would we want to get this kind? Certainly not. There is one more kind that I want to call your attention to. It is found in James 1: 27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Now, if we could "get religion," this pure religion would be the kind we would want to get. But now the question is, Do we get it? No, we cannot; for it is what we do, and not what we get.

I am not condemning the expression, "getting religion," just to throw off on people who use the expression; but I am condemning it like I do all other unscriptural expressions. It is as much a habit as it is

anything else, and it should not be indulged in, for it conveys the wrong idea. I am glad to note, however, that many people are quitting it. There are some people, however, who are willing to smile at ignorance, and still keep people in the dark and fail to accept information when it is given to them. Those who use the expression, if they would admit the truth, would admit that they did not "get religion." They thought they got salvation, and they called it "getting religion." Sometimes they call it "coming through." In another part of the sermon I will discuss this more fully. I want to tell what some people get and call "religion." They have had an experience; that is true; but where they have made the mistake is calling it by the wrong name. Now, Brother Cook, if I should forget that, you will please call my attention to it. We, no doubt, use expressions that are not right, and we are quitting them as fast as we learn better. Let us be consistent. Let us not condemn others for using the unscriptural expression, "getting religion," and persist in using expressions just as bad. How many of our members here to-night have said "join the church" during the day? It is just as bad to say "join the church" as it is to say "get religion," because religion is what we do, and we are born into the kingdom, or church, of Christ. What we do that we call "joining the church" is right," but we call it by the wrong name when we refer to it as "joining the church." People have an experience that they call "getting religion," but that is not what it is. They

actually had the experience, but it is improperly called "getting religion." But, as I said, I will take this up later.

Mr. Ben M. Bogard, with whom I have held ten discussions, said in a debate at Balch, Ark., which is now in print, that religion is not what we get. He says that "getting religion" is not the right expression; that it should be "heartfelt salvation." Of course, according to their understanding of the matter, it is salvation that they get. Of course he is wrong about getting salvation at that time, but we will discuss that later. The next debate we had after this debate was printed, Mr. Bogard turned to me and said: "Borden, you need to get religion." I turned to his speech in which he said I could not do that and read it to him. He was appealing to the supposed ignorance of the people there.

But, as James says, pure religion is "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." I remember one time, while I was holding a meeting at a place in Texas, a certain brother who was a widower attended every service; but he would come very much out of his way to help a certain widow to get to church. One night when I preached on religion, I made this point of visiting the widows very strong, and this brother gave a big "nod." It was a little amusing to the other members, for it was the first time he had "nodded" at anything I had said during the meeting.

But pure religion is not only in the giving, but it is

giving from the heart. The brother who does not give from the heart does not practice heartfelt religion. Let us give willingly and from the heart, and we will enjoy it as well as to enjoy seeing others enjoy it. If we give in that grudging way, "kissing it good-by," and wondering if we will ever see it any more, we do not give in the right way. Brother, we must give in the right way. I know some brethren who are too stingy to be real good Christians. When you find people like that, you find people who seldom ever know anything about what heartfelt religion is.

I would like to say more on this subject of heartfelt religion, but I will not have time, as my subject tonight is the *change of heart*.

We have been accused of not believing in a change of heart. I do not know how people ever got the idea, but many people think that, and they seem to be honest in it. Some preachers are just dishonest enough to tell such things on us when they know that they are not true. I have had some men to tell me that the only objection they had to us is that we do not believe in a change of heart. Ask them where they got their information, and they will say: "Aunt Nancy told me that Aunt Jane told her that Bob Johnson told her that Squire Jones told him that he had heard that John Smith had heard that his grandmother had heard that Bill Johnson preached that a man did not have a change of heart." You know how fast a thing of that kind can travel. There is an old saying that a lie can get all over the country before truth can get its boots on.

Listen: If there is anything that we do believe in, it is a change of heart, and also that a man's heart must be changed before baptism. Not only do we believe in a change of heart, but we say that the heart must be completely changed. Not only that, but we contend that every person who has had a change of heart can explain it so the other man can understand it. It is true that a change of heart is a thing that one man cannot experience for another, but each man knows it for himself if he has actually had a change. It is not some incomprehensible change that is better felt than told. It does not take a miracle to bring it about, either.

Now, when I get through with the sermon to-night, every man and woman here can tell to what extent their hearts have been changed and can know what it will take to finish the work. Be sure to remember this.

Now, before we can understand anything about the change of heart, it might be well for me to ask what heart it is that is changed in conversion. According to our way of thinking, we speak of the lobe of flesh in the left breast as the heart. Now, this is not the heart that is changed in conversion. Why? Well, because it is not subject to conversion. "The natural man receiveth not the things of the Spirit, for they are foolishness unto him." This refers to the mind of the flesh; but how can matter be converted in the sense of changing the heart? If this physical heart is the one that is changed in conversion, why cannot animals be converted as well as men, for they have the same kind of a heart? The physical heart in the animal

performs the same function that the physical heart in the man does. The purpose is the same. Some people will pat themselves on the physical heart and say: "I've got the witness right in here." Then you ask them if it is the inner man or the outer man that is converted, and they will tell you that it is the inner man. In that they contradict their own statements. The man who believes that man is all matter cannot believe that it is the inner man that is converted, for he does not believe that there is an inner man. What is there about man that makes God mindful of him if there is no more of man than just the body? Then the change of heart is for the inner man, and not for the outward man. The physical heart is a part of the outward man; therefore it is not the heart that is changed in conversion. There will be two thoughts interwoven with all of my arguments on this subject. One is to show that the heart that is to be changed is the inner man, and not the physical heart, and the other is to show how the heart of the inward man is changed.

In Dan. 4 we read of the change of Nebuchadnezzar's heart: "Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him." When his heart was changed, he went out with the beast of the field, and ate grass as an animal until seven times passed over him. Would any one think that the heart that was changed was the physical heart? Certainly not; for after the time had passed and his heart returned, it is said: "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine un-

derstanding returned unto me." So in taking his heart away, his understanding was taken away. Then the heart in this place had reference to the understanding, or reason.

We are told that Absalom stole the hearts of the men of Israel. How did he do it? I will let the Bible tell its own story: "And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so *Absalom stole the hearts of the men of Israel.*" Now, who would be so foolish as to think that Absalom stole the physical heart? Then, beyond question, there is some other part of man that is called the "heart" that is not this physical heart. Any man knows, if he will just think a little, that the hearts that Absalom stole were the affections of the children of Israel.

Perhaps you have heard the remark made concerning some young lady who was disappointed by some young man: "He stole her heart." It does not take a well-trained lawyer to understand that the affections are what is referred to. Who would be so ignorant as to think that it had reference to the physical heart?

We are told that the Lord opened Lydia's heart, that she attended unto the things spoken by the Lord. Do we understand that the physical heart was opened? Certainly not, but it was her understanding. Many people to-day have their hearts opened in that sense. How? By the preaching

of the gospel of Christ. What would have become of her had Paul opened her physical heart? She would have died, and Paul would have been punished for murder. It is said that on the day of Pentecost the people were pierced in the heart. It was the truth that was presented in the sermon that Peter preached that pierced them to the heart. They felt that condeming of conscience when they learned that they had crucified the Son of God, and they were very anxious to know what to do.

It will be my purpose to-night to show what the heart does, to show what heart it is, and to show how it is changed. I will ask you now to notice carefully as we advance with the sermon.

In Rom. 10: 10 Paul says: "With the heart man believeth." In Matt. 13: 15 we find that man understands with the heart: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." In Mark 2: 8 Jesus said: "Why reason ye these things in your hearts?" In Gen. 6: 5 we read that the very imagination of the heart is "evil continually."

In these passages we learn that a man believes, reasons, understands, and imagines with the heart. Now, would any one be so ignorant as to say that the physical heart understands, reasons, and believes? Certainly not. Then the part of man that reasons is un-

doubtedly the inner man. I know we can all see that if we will just try.

Now, how is the part of the heart that reasons, imagines, understands, and believes changed? Now, from a psychological standpoint, what part of the heart believes, understands, reasons, and imagines? Is it not the intellect? Certainly; and who will be so ignorant as to deny that? Now, is there any intelligence in the physical heart? No. Now, how is that part of the heart to be changed? There is only one way to change it, and that is by testimony; and I am sure I can furnish the testimony. But perhaps you have already had a change of heart in this respect. Well, possibly so; I will see.

Now, suppose I believe, understand, reason, and imagine that a little infant is a child of the devil. What do I need? I need a change of heart. Well, my reason, understanding, and belief are wrong. How is that part of my heart changed? By testimony. So Brother Green will bring up the statement of Jesus and show me that Jesus said: "For of such is the kingdom of heaven." Then my understanding, my reason, my imagination, and my faith have been changed. It was changed by testimony.

Well, what is the main thing that we must believe, understand, reason, and imagine? Is it not that Jesus Christ is the Son of God? Yes. Well, do you believe, understand, reason, and imagine that Jesus Christ is the Son of God? Now, if I should ask all of those who believe in Jesus Christ to stand up, possibly the most of

my congregation would stand up. Now, if we actually do believe, understand, reason, and imagine that Jesus Christ is the Son of God, then we do not need a change in that respect. If we did not believe it, then we would need a change of heart; so I will conclude, for the argument's sake, that all of my congregation has had a partial change of heart and some of you have had a complete change of heart.

There is such a thing as getting a person changed to a theory. For instance, there are differences with reference to church polity and things like that. Some of our brethren have introduced innovations into the church and have caused a great deal of trouble. They differ from us in the way of doing missionary work. We believe in the Bible theory, for it is the safest plan; but to convert one of them to the Bible plan is not like the converting of a man from sin to righteousness. They are already converted in that sense, but they need to be converted to the Lord's manner of doing things.

Now, I want every man and woman here to-night to decide the case for yourself and ask yourself the question: "Has my heart been changed in the sense that has already been mentioned? In other words, do I believe, understand, reason, and imagine that Jesus Christ is the Son of God?"

Now, is that all the changing that is necessary? No. If it is, then all of my congregation has a complete change of heart. But listen: When I come to the next part of it, there will not be so many of my congregation claiming a change of heart.

In Matt. 22: 37 we read: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Then a man loves with the heart. This is different from the part that believes, understands, reasons, and imagines. A man may do these things and not love at all; but if his faith is strong enough, it will result in love. What produces love? Lovely things that appeal to the affections. Is the seat of affections in the physical heart? Certainly not.

One time, while I was holding a meeting at a certain place in Texas, I made a proposition for all who loved with the physical heart to stand up. No one stood up; but after the sermon was over, a young man came up the aisle, winding his legs around each other, took me by the hand, and said: "Mr. Borden, I came to tell you that I love my gal with the heart that's in here [patting himself on the left breast]." I said to him: "That's all right, young man; go on and love her all you want to." The unfortunate fellow had had an operation of spirit, but it was the kind that comes in a jug. The inner heart was so addled by the influence of the liquor that he thought if he loved his "gal" at all it must be with the physical heart. He is the only man I have ever met who made such a claim, and his mind was not working good was the reason for it.

But, how is that part of the heart changed? Can it be changed by testimony, like the other part was changed? No. There is only one way to change that part of the heart, and that is by reaching the affections with loveliness. Now, we suppose all of you to be be-

lievers in Christ to some extent, and that your hearts have been changed thus far. How many will be able to stand under this part is for you to say for yourselves. Now, the question is: Do you love God, Christ, the Holy Spirit, the church, the people of God, the things of heaven, etc.; or is your affection centered on the things of this world? Where do you stand? Do you love the world, or do you love God? If you love the things of the world, then you need that part of the heart changed; but if you love God, then you do not need a change in that respect, as it has already come to you. If your affections are set on the things of the world, then you need a change of heart in that respect. But can that part of the heart be changed by testimony like the other? No. How could a young man reach the affections of some young lady by making arguments to her? He could not. He does not try it. Either from knowledge or intuition he knows better. But when he goes to see his friend, he is very guarded in his remarks, does things to please her, tells her how nicely it is to love and be loved, etc. O, I have almost forgotten how, as it has been some time since I talked that way! But you know what I mean. He, in so doing, reaches her affections and causes her to love him. He could never have won her by making arguments, for that is not the way to reach the affections. There is where a great many of us fail in our meetings. We present arguments all the time and seldom picture the love of God for us. It is so nice to draw the picture of the love God has manifested for us in that he sent

his Son to die for us. We must present the love of God, for that is what appeals to the affections and causes men and women to love God. I am satisfied I can hear some of you saying: "My heart is already changed, when it comes to that part of it." Now, what else is there to be done in the way of finishing the change?

The next part, now, is where the greatest test comes. We are to repent, and that repentance is to be from the heart. What is repentance? Well, most of the people say that it is turning from sin to righteousness. That is it in short, but I want to give it plainer than that. Then, how is repentance brought about? First, we begin preaching the word of God to the man, showing him the plan of salvation and how God so loved the world that he gave his Son to die that we might be saved. That causes him to begin to look at his life as it is. He looks at that awful condition he is in, the number of sins he has committed, etc., and it produces what the Bible calls "godly sorrow." There is a burden that bears heavily on him, and that burden is the consciousness of his many sins and his condemnation before God. This condemning of the conscience is what led him to godly sorrow. The burden gets heavier, that sorrow increases, the memory of his many sins haunts him, his realization of the condemnation that rests upon him is still resting on his mind. Now the question comes: "Shall I give up the sins now, or shall I remain with them?" He looks around him at his many friends, to whom he must say "good-by" if he makes

the change. He then remembers his sins. The burden increases. Then comes the instantaneous change which is wrought by the Spirit, but not without medium, at which time he bids farewell to the many sins in which he has been participating so long. Right at the instant the change comes *there is a relief that comes to the man, an ease from the weight of the love of sin that has been bearing so heavily on him;* and this is what so many people call "getting religion." The change, the feeling that follows it, and the burden leaving the mind so many call "getting religion." I have had that experience, and every man who has been converted has had that experience; but we did not call it "getting religion." It is the greatest test in life. The greatest fight is to be made when we get to the point where we must decide between the things of the world and Christ and his great cause. With some the burden is very heavy and the change is very great; but when the change is brought about, there is a relief of conscience that a man experiences, but we do not call it "getting religion."

Now, as I have said before, that is the change that must precede baptism. When a man has had this experience, there is always a reformation of his life to follow. But is the man saved just because he has had this change of heart? No. Of course, when a man undergoes this experience, he quits his meanness. He is a moral man. He is a good man. He is just as good then as he is after baptism, as far as that is concerned. He is the same man, but he is a changed man. Every

change that takes place in the man himself must take place before baptism; otherwise he would not be fit to be baptized. But this change is not religion; neither is it remission of sins.

But now I can hear some one asking: "If all this takes place before baptism, what is baptism for?" That shows that people do not understand. If a sinner makes up his mind that he will never sin any more, has he not made a good resolution? But does that atone for his past sins? No. Suppose a man should quit his meanness—his gambling, drinking, swearing, and other kinds of meanness—and the rest of his days should live a perfect life; how would it be with him at the judgment bar of God? Well, say that a book of his life should stand before him. From the time he quit his meanness until he died the book would be clear; but go back before he made the great change, and you will find the pages marked with all kinds of sins. He looks and is sorry. He changed, but he did not make amends for his old sins—the sins that he committed before he made the change. To illustrate: Suppose I go to some store in this city and tell the merchant that I have decided to pay cash from this on for everything I get. I will buy some of this and some of that and pay cash. I continue for a year, paying cash as I go. But at the end of the year the old debt is still unpaid. Would it be right for me to leave the old debt unpaid? It is right to pay cash, but it is also right to pay the old back debt. After the change has taken place and we are now living a better life, let us remem-

ber that we must settle the old back debt. How can we get the old debt paid, or our sins forgiven? Peter says: "Repent, and be baptized . . . in the name of Jesus Christ for the remission of sins." Where does remission of sins take place? It takes place in heaven, and not in us. We believe, the change is brought about in us by repentance, and then we are baptized for the remission of sins. "Remit" means to "remove" or "blot out." Our sins are written somewhere, and that "somewhere" is the mind of God, for he remembers our sins until they are remitted. So the change that takes place in us is one thing, and the remission of our sins that takes place in the mind of God is another thing. Now, I know that you can understand why we believe that baptism is essential to salvation. There is nothing that we experience in ourselves by being baptized, except the satisfaction that we have obeyed the command of God; but after baptism, God remits our sins. The change that takes place in us must take place before baptism; but God remits our sins, which does not take place in us, but in God's mind after baptism.

But there is another part to this sermon. In 1 John 3: 20 we read: "If our heart condemn us, God is greater than our heart, and knoweth all things." This says our heart condemns us. We generally say "our conscience pinches us." It is the same thing, for it is the heart that condemns. Who would place conscience in the physical heart? When does conscience condemn? It is when we go contrary to the way we have been taught is right.

When I was a schoolboy, we discussed in the literary society the question: "Is conscience a safe moral guide?" I was generally on the negative side, as I preferred it. There seemed to be good arguments on both sides. I would make the argument that conscience is a creature of education. That was the best idea I had of it then. The fact is, I did not know exactly where to place conscience. I found out later, however, that there was a better way of getting at it. The idea that CONSCIENCE IS NOT A GUIDE AT ALL came vividly before my mind, and I wondered why I had not seen it before. What is called "conscience" is the part that condemns when we go contrary to what we think is right. "The steam impels the boat, but the pilot guides." So the intellect selects the right and the conscience impels that way. If the man should go the other way, then the conscience condemns. Then the intellect selects the right, and the intellect may not be properly taught. One man can go to a picture show with a clear conscience, while another man's conscience will condemn him. Why? Well, one man believes it is sin, while the other does not. If conscience is a guide and always right, then it is the same for all people.

A young lady once told me that she knew it was right to dance, because her conscience did not condemn her when she danced. A member of some denomination told me that he was on the right road, because his conscience did not condemn him. Both these people made the same argument, but one was opposed to dances and

the other in favor of them. The young lady had been taught until she believed that it was right to dance. As long as the intellect says it is right to dance, then the conscience will not condemn a person for dancing. So we cannot depend on the conscience, except where the intellect is properly taught.

The mother who takes her innocent babe and casts it into the arms of a burning idol to appease the wrath of God does it without a remorse of conscience, for she has been taught that it is the thing to do. It would cause a great condemnation of the conscience if we should do such, for we have been taught better. Take the mother in heathenism who will take her babe and cast it in the river to be devoured by the crocodile in order to appease the wrath of her God. She does it without the conscience condemning, for she has been taught that God is angry at her and that she must make this sacrifice to appease his wrath.

If I have been taught that I must go to the mourner's bench and there experience a change before I am saved, my conscience will not be satisfied until I think I have had the experience. If I have been taught that I will be saved as soon as I believe, then as soon as I believe, my conscience will be satisfied. If I have been taught that I must be baptized in order to the remission of sins, then my conscience will not be answered until I have been baptized. I know that my conscience was not answered until I had been baptized, for I had been taught that God would pardon my sins after I had been baptized. I could ask all of these brethren the same

question, and their answers would be just the same as mine. I believe I will try it.

Brother Cook, when was your conscience answered—before baptism or after?

Answer: "My conscience was answered after baptism."

Brother Bell, when was your conscience answered?

Answer: "After baptism, of course."

Brother Bowers, when was your conscience answered—before or after baptism?

Answer: "Answered after baptism."

Brother Smith, when was your conscience answered—before or after baptism?

Answer: "I was not satisfied until after I was baptized."

That is good; that is just the same as the others, for the conscience condemns until we obey.

But here is another man I want to ask this question. Brother Peter, when was your conscience answered—before baptism or after?

Answer: "Baptism doth also now save us, not the putting away of the filth of the flesh, *but the answer of a good conscience toward God.*"

Well, Peter is just like the rest of us. His experience is just like ours in that particular. You remember I told you a few evenings ago that you could begin with Pentecost and come on down the line, and you would find us preaching the change of heart all the time. Then remember that baptism is not to change the heart, but for the remission of sins and the answer

of a good conscience toward God. The change of heart is one thing, and the remission of sins is another. The change of heart takes place in man, and the remission of man's sins takes place in heaven in the mind of God.

Now, if you have had the experience of a change of heart and you would like to become a member of the church of Christ, come and make the confession of your faith in Christ and be baptized for the remission of sins, and the Lord will receive you into his church.

JACOB'S LADDER.

SERMON NUMBER TWELVE.

The narrative of my lesson is found in Gen. 28. It is a dream of a ladder. Jacob was the dreamer, and God was the inspirer. This is one way God had of foretelling what would be in the future. As Jacob was traveling from Beersheba to Haran, he came to this spot as the evening drew on, and selected it on which to spend the night. He did not have a nice feather pillow, as we have when we are sleeping comfortably at home, but he took the stones of that place and made a pillow. It was hard, but he used it. While sleeping, he dreamed a most beautiful dream. It was of a ladder long enough to reach to heaven. He saw the gate of heaven open and the angels of God ascending and descending on that ladder. It was a grand sight to behold. He saw the Lord standing above the ladder and heard him say: "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

When Jacob aroused from his slumber, he said: "How dreadful is this place! this is none other but

the house of God, and this is the gate of heaven." It was a wonderful dream to Jacob.

The first time I thought of preaching on this subject my father suggested that I had better study it a while before I made the attempt. I did so, and now I will give you the result of my study. I had it in my mind to read the text and then preach a sermon on the plan of salvation, but I learned later that the rounds in the ladder are not what I at first thought.

Jacob was a grandson of Abraham. The promise that God made to Jacob, "In thee and in thy seed shall all the families of the earth be blessed," is the same promise that God made to Abraham before that. Jacob knew the dream was not that of something that existed then, but possibly understood that it pictured some future event, but did not understand the nature of it. As we look back upon his vision of the evening, we can see a beautiful picture, for we can see it fulfilled and appreciate its beauty. It was to him a dream and to us a reality.

From the beginning there is a line that God has selected, and it is interesting to travel that line and see how carefully it has been guarded. That is the one through which Christ came. The line begins with Adam and comes on down through Seth, Methuselah, Noah, Shem, Abraham, Isaac, Jacob, and then to David. In David the line is divided. One line was through Solomon and the other through Nathan, both sons of David. The line through Solomon on to Joseph and Christ is given by Matthew, and the line through

Nathan to Mary and Christ is given by Luke. "In thee and in thy seed shall all the families of the earth be blessed" was a promise of Christ that was remembered until Christ came. I have skipped a great many generations, for I have not the time to trace it generation by generation, for that is a big sermon within itself.

Remember, when he arose from his slumber, he said, "Surely the Lord is in this place; and I knew it not;" and he was afraid, and said: "How dreadful is this place!" Though he said, "This is none other but the house of God, and this is the gate of heaven," he did not realize that he was dreaming that which would be later and that it would be through the promise: "In thee and in thy seed shall all the families of the earth be blessed." He saw heaven open, the ladder, and the angels of God ascending and descending upon it. Nothing of that kind had ever been pictured to him before. If he had dreamed of offering animal sacrifices or of entering the land of Canaan, it would not have been so shocking as it was; but since it opened up heaven to him, it was very strange and new to him. All this proves that he had never seen anything of that kind before. The fact is, the way to heaven had not been known to the people at that age of the world. The highest ambition of the Jew was an earthly possession, and they looked forward day after day for better material things. God's promise was fulfilled in giving them the land of Canaan.

Now, suppose I should dream to-night of being at the

Louisiana Purchase Exposition ; do you suppose I would be very much surprised ? No, because I have had that experience. I saw the wonderful workings of electricity, which were, indeed, a grand sight to behold. But if I had lived before the wonderful workings of electricity had been discovered and had dreamed of the wonderful things that was my privilege to see, would it not have been a grand dream, and would I not have told it before breakfast ?

All this proves to me that the ladder did not exist at that time. Then it must have been later in the history of God's dealings with the human family. Beginning with Jacob's vision, and by careful investigation we can see the day begin to dawn and see the curtain of time raised and look upon that grand picture of the ladder that reaches from earth to heaven. Remember, when we find the fulfillment of the dream, we must find heaven open, the ladder reaching from earth to heaven, and the angels of God ascending and descending upon it. When I find these things, then I have found the ladder, and not until then. If I should think I had found the ladder and yet I have not found heaven open, I have not found the ladder. So I must find all three at the same time when I find the fulfillment of the dream.

But, as I have said before, the ladder did not exist in the time of Jacob except in the dream. I hope you will not be disappointed when I tell you that the ladder did not exist in the time of Abraham, Isaac, and Jacob. The fact is, it did not exist even in the time of

John the Baptist. I am not at all afraid to say that the ladder did not exist in its complete fulfillment until after the death, burial, and resurrection of Christ. The first passage I wish to introduce is in John 1: 51: "Verily, verily, I say unto you, Hereafter ye shall see heaven open." I only gave a part of the verse, but I will give the rest of it at the proper time. Notice, he said: "Hereafter ye shall see heaven open." That shows that heaven had not been opened in that sense up to that time, but it would take place later. Here it is A.D. 30, and heaven had not been opened. The time had not yet come for the fulfillment of that great event in the world. Then it must have taken place some time after the ministry of John the Baptist and the beginning of the work of Jesus Christ. Now, I will ask you to read with me Heb. 9: 8: "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." The old tabernacle stood through generation after generation until Christ died on the cross. In that tabernacle was a holy place and a most holy place, and they were divided by the veil. But when Christ died, the veil was rent in twain from top to bottom, and thus forever destroyed their worship of offering animal sacrifice in the temple. Now, he said that the way into the holiest of all, which is heaven, was not made known as long as the old tabernacle stood. We have just showed that it stood until Jesus died on the cross. Then the ladder did not exist in reality until after the death of Christ. Now, the lad-

der pictured a way to heaven, and that way was not made manifest until after Jesus died.

Now, there is another thing about this ladder. It does not say how many rounds this ladder had. Some people say it had three rounds, and others say it had five; but we are not now after opinions of men. What does the Bible say about it? It is not a human institution, and the ladder is not found in any human institution. There is only one Jacob's ladder, and it forms a connection between heaven and earth.

There was a need for the ladder, or the Lord would not have gone to all the trouble that he did to bring it about. Think of it! It forms a connecting link between heaven and earth, and it links humanity and divinity together. Now, whatever the link is, it joins humanity and divinity and is Jacob's ladder.

Let us draw the contrast for a few minutes, and we can see the need for the connecting link that we call "Jacob's ladder." God is in heaven, man is on earth. Now, why is not God here on earth? The answer is easy: He is now in glory, and man is in weakness. Look at the great Deity and then look at man in his weakness. See the contrast? God is immortal, incorruptible, glorious, the great Spirit who has always existed; but no human eye can view the brightness of his countenance and still live. Now, when we look at man, we find mortality, corruption, weakness; man of few days and full of trouble.

The flower buds and blooms to-day,
But to-morrow it fades away.

So man is born to die. He realizes his weakness, for he knows that his body came from the dust. Every act of life shows man's weakness. This great contrast creates the demand for the connecting link that will bind humanity and divinity.

Some people do not realize how great this contrast is. I have heard preachers pray for God to come right down and be in their midst. Now, they do not realize what they are praying for, or they would not do that. God is not going to answer the prayer, for he does not want to cut us off so suddenly, and that, too, without preparation. God could not come and be one in our midst and us still live. No man can look into God's countenance and live.

You perhaps remember the time when Moses went up into the mount to receive the tables of stone on which were written the Ten Commandments. When he had been there some time and started down, he saw that the children had made a golden calf, etc.; and he became vexed and threw the stones down, and they were broken. Then he had to make another trip. While he was there that time, his own countenance seemed to take up some of the glory of the countenance of the Lord. He talked to God face to face, yet he did not see the Lord's face. When he was ready to depart, he asked the Lord that he might see his countenance. The Lord answered: "It shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my

back parts: but my face shall not be seen." "There shall no man see me, and live." This shows that God's countenance is too bright for mortal eyes to look upon. Moses saw his back parts, but did not see his face.

When Saul was on his way to Damascus to bind all those who were calling on the name of the Lord, a great light shone about him. It was above the brightness of the noonday sun. It was so bright that it caused him to go blind. It was just a little foretaste of the glory of God. If he had seen the glory of God in its fullness, he would have died; but it was just enough to cause him to go blind. I heard one preacher say that the light shone round about him like it did Paul when he was converted. I thought to myself: "What ignorance!" This man could see as good as any one, but it caused Paul to go blind. A difference, you see!

Now, as we view this great contrast, we can see the need of a ladder to reach from earth to heaven, from humanity to divinity, from weakness to power, from mortal weakness to immortal greatness and power. Now, it must be a wonderful ladder that began on the earth and yet reached to heaven. Another thing: whatever it is, it pictures the way to heaven.

We can take a piece of wood and a piece of iron to the blacksmith to weld together; but he will laugh at us, for that is not in man's power. The wood and iron are not the same kind of material. Then humanity and divinity will not link together without a miracle. Think what a wonderful miracle it would be! Now, what is that connecting link? Well, we will first see

if we can find one. It looks impossible, but we will see what can be done. We first view heaven, with all of its inmates, and we find God, Christ, the Holy Spirit, the angels, all of whom are immortal, glorious, incorruptible, etc. Then we look to the earth, and we find weakness, corruption, mortality, etc. So there is nothing on earth or in heaven that will answer for the ladder unless a great miracle is performed. The only thing, then, to do was to form a ladder.

Look back to the beginning, when the morning stars sung together and the sons of God shouted for joy, and we hear that there is one who is referred to as the "Word." The "Word" was Christ. He was in glory there. "Without him was not anything made that was made." God sent him here to be that ladder. Did he come as he was? No; he had to be prepared for the place he was to fill. He "was made flesh, and dwelt among us." If he had not been made flesh, he could not have been with us here on this earth. Paul says: "He took not on him the nature of angels; but he took on him the seed of Abraham." He took upon himself the form of man—that is, the outer man, for he was already like the inner man in one sense. In him, then, was that same immortal, incorruptible, glorious creature who was in the beginning with God, and in him was man in all of his weakness, corruption, etc. In him was man and in him was God. In him was humanity and in him was divinity. He was tempted in all parts like we are, yet he had wonderful power, which came from God and was God. So humanity and

divinity were in the same individual. Why was it so? Because God made it so. It could not have been otherwise than by miracle. His humanity could reach to man and his divinity could reach to God. He could talk to man and man could see his face, and then he could be transformed and look into God's glorious countenance. So his divinity reaches to God and his humanity reaches to man. Then Jesus Christ must be that ladder, for he is the ladder that reaches from earth to heaven.

Now for more proof along that line. In John 14: 6 Jesus says: "*I am the way.*" If he is the way, is he not the ladder? The ladder is the way, for it points the way to the open door in heaven. So when we find the way, we have found the ladder. Now, if there was not other passages to use on the subject, this would be enough for me; but I am going to give some more proof: "*I am the way, the truth, and the life: no man cometh unto the Father, but my me.*" Think of it! No man can get to God except through or by Christ. So he must be the ladder. Paul says: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." Again, Paul says: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Then we are new creatures in Christ; all the promises of God are in Christ; and now, to put the crowning point on, Paul says: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of

reconciliation." Then God is in Christ, where reconciliation must take place. So in Christ is the place where God has promised to meet the sinner. That still goes to prove that Christ is the ladder that reaches from earth to heaven. But let me give one more passage on that point: "For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Then Christ is the mediator, or he stands as a connecting link between God and man. He is not only the mediator for the old, but also for the new, for his blood was shed for all. If all this be true, then we cannot be saved out of Christ. Every spiritual blessing that comes to us must come through Christ; and when we pray to God, it must be through the same divine channel. Many times I have heard people pray who would not honor Christ in their prayers. In the lodge rooms and in many other places people call upon God, but they ignore Christ. I am not saying that all do this, but some do. Many close their prayers: "Forever and ever. Amen." When we talk to God, we must talk through Christ; and when God talks to us, he talks through Christ. When we pray, it matters not how broken the thoughts, if it is prayed from the heart, the Spirit will take it up on the way and prepare it so that it will be presented unto God in the way to ask for all we need; but we must pray through Christ.

But some of you are getting anxious for me to show

you a passage showing heaven open, the angels, and the ladder. Here it is; I read a part of it in the beginning: "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the *angels of God ascending and descending upon the Son of man.*" (John 1: 51.) There it is, all of it—the ladder, heaven open, and the angels of God ascending on the Son of man. That proves beyond doubt that Jesus Christ is the ladder. He is the ladder, like he is the way or the door. Of course the whole thing is just the way; but it is figuratively referred to as the ladder, the way, or the door. So Jesus is called the "ladder," the "door," as well as the "way." The reason he is referred to as the ladder is because it is through Christ that we come to God or that we get to heaven.

Since Christ died, was buried and arose again, ascended into heaven, and is now at the right hand of God, how is it that all the promises are in Christ and that we must get into Christ in order to be saved? How can we get into Christ while Christ is in heaven? We do not get into his literal body, but there is a way that we get into Christ. How is that? We get into Christ in a figurative way. Lazarus died and went to Abraham's bosom; but who would think that he went into the literal Abraham? No one. He went to paradise. That is figuratively called "Abraham's bosom." We get into the body of Christ, but not literally. When we assemble around the Lord's table, we give thanks for the bread that is called "the body of Christ." Jesus says: "This is my body." It is not his literal body,

but emblematically it is his body. Next is that immortal body that is now in heaven. We know we do not get into that. But there is a way that we get into Christ. There is another thing mentioned as his body. What is that? Read Eph. 1: 20-23: "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, *which is his body*, the fullness of him that filleth all in all." Let me emphasize: "*The church, which is his body.*" Then the church is the body of Christ—not a denomination, not something founded by man, but the church of Christ, the one that Jesus said he would build upon the rock. Then to be in the church is to be in Christ. The church is figuratively called "the body of Christ." Then to be in the church is to be in Christ, figuratively. Christ is figuratively called "the ladder;" the church is figuratively called "the body of Christ." Therefore the church is the figurative ladder.

Is faith one of the rounds in that ladder? No; but faith must be all along the way. Is repentance one of the rounds of the ladder? No; but we may have to repent to get in a position to continue to climb. Is baptism one of the rounds of the ladder? No; but we are baptized into Christ, or we get on the ladder by these things I have just mentioned, and then we are ready

to climb. We are *baptized into Christ figuratively, for that is the only way we can get into him.* After we get into Christ, we add to our "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." These are the rounds in the ladder.

My brother, if we are climbing that ladder successfully, we are walking in the way that Christians should walk. Think of it! No man can climb this ladder except he climb on the rounds of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. No whoremonger, gambler, drunkard, or partaker in other kinds of wickedness can climb this ladder, for he cannot climb up on such things. There is not any danger of a man's claiming that he has climbed the ladder successfully when he has not, for he knows himself the kind of a life he has lived. There are hundreds and thousands at the bottom of this ladder. They have been baptized, but they have not tried to climb. It may be that they think they cannot climb successfully. But if we fail the first time, try it again.

Sometimes a person will ask: "Now, suppose I add virtue, knowledge, and temperance, and then die before I get the rest of them added?" You have the wrong idea about it. Do you know we can add all these Christian duties at one time? But here is a nice way to present it: Now, notice as we ascend the ladder, we step upon the first round, which is virtue; then we step to knowledge. Now, shall we leave the first round

like we would do in climbing an ordinary ladder? No; but we reach back and get the virtue and take it along with us. Then we step upon temperance; but as we will need knowledge, we reach back and get it. The next step is patience. Do we leave the temperance? No; for we will need it on the way. The next step is godliness, and on to the top in the same way. When we reach charity, the greatest of all, we are then at the top; and we have virtue, knowledge, temperance, patience, godliness, as well as charity. We have taken up the rounds as we ascended the ladder.

Now, can we climb down on this ladder? No; a man cannot climb down on virtue, knowledge, temperance, etc. When a man is walking on these rounds, he is always ascending. Why not do all of these things and remain at the top of the ladder all the time? But some one is wanting to know how we can get down, since we cannot get down on the ladder. There is only one way to get down, and that is *to fall*; and no wonder it is said: "Great is the fall." That is one reason it is so hard to get an apostate to come back to the fold. It takes courage to become a Christian, and it takes courage to live a Christian. The man who continues on and on in the right way is the man who will receive the crown at the end of the race.

Are there those here to-night who wish to climb this ladder? If so, do that which we are commanded and we can get on the ladder, and then we can climb it.

THE FORM OF DOCTRINE.

SERMON NUMBER THIRTEEN.

My subject is "The Form of Doctrine," and my text is Rom. 6: 17, 18, which I will now read: "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

Paul was not thanking God that those people had been sinners; but though they had been sinners, they are now the children of God. The main point I aim to bring out to-night is to show what is meant by the expression, "the form of doctrine."

During this meeting I have talked about the establishment of the church and other things, but have had very little to say about baptism, notwithstanding the fact that we are accused of preaching on baptism all the time; but I want to confess that the subject will be just a little bit watery at this time. My subject to-night will be on baptism. I do not only wish to convince you that baptism is essential to salvation, but I want to convince you that a person must be buried in baptism. If in the course of my remarks I should convince you that baptism is essential to salvation, I will have accomplished that much. In bringing out the thoughts in this lesson, we will show the design as well

as the action of baptism. After I shall have placed these things before your minds, they will then be for you to meditate upon and decide for yourselves whether you have obeyed it or not.

"Ye have obeyed from the heart that form of doctrine which was delivered you. *Being then made free from sin.*" Every man who is willing to take what the Bible says is bound to admit that the expression, "being then made free from sin," shows that they were not made free from sin until after they had obeyed from the heart that form of doctrine. Another thing we want to be sure to notice, and that is that whatever the form of doctrine is, it is to be obeyed. As it is in the likeness of the death of Christ, we can only submit to it; but yet it is obedience. Then, whatever the obedience is, it is necessary to salvation, for we are made free after we obey.

Here is another thing to notice in this text: This obedience is to be from the heart. "Ye have obeyed from the heart that form of doctrine." I had preached for ten years before I noticed the point in the expression, "*obeyed from the heart.*" I had preached on the change of heart, and had told people that the heart to be changed in conversion is not the physical heart; but I never thought about applying the same reasoning to this passage. To obey from the heart is to obey from the intellect. To obey from the intellect is to obey intellectually. No man can obey intellectually unless he has some idea about the reason why he obeys. Can a man obey intellectually and not obey understand-

ingly? Certainly not. Then to obey intellectually is to obey understandingly, and for that reason a person must understand the purpose of his obedience in order to make it obedience from the heart. If a person believes that he is already in Christ and that he is already a child of God and that his sins are already forgiven, and is baptized to join some denomination, and at the same time thinks that he is obeying God, has he obeyed from the heart, or has he obeyed understandingly? Certainly he has not. Listen: The administrator has very little to do with the validity of baptism. The thing is for the candidate to be ready so that he can obey from the heart. I do not believe that any man can get into Christ accidentally; so every man who is dipped in the name of the Trinity is not baptized.

Now, suppose some young man should come up during this meeting and make the confession and be baptized; I would think that the young man was honest. But suppose he is baptized to get some brother's daughter; is his baptism worth anything? Certainly not. The preacher did his part well, and he used the right ceremony; but the candidate was not right. He did not obey from the heart. This obedience must be from the heart, or the Lord will not accept it. Then remember that to obey from the heart is to obey intellectually or understandingly. Now, if it does not matter, just so we are immersed, then all the Baptists and some of the Methodists are Christians; and if they are Christians, they are members of the church of Christ.

But, again, whatever this form of doctrine may be,

it is something that each man or person must do in order to salvation, because it says, " being then made free from sin ; " and that shows that we are made free from sin after we obey from the heart that form of doctrine. When we learn what the form is, then we will know what it is that a man must obey in order to be made free from sin.

The word " form " is from a Greek word that is translated " mold," " likeness," " shadow," etc. I wish to first notice it from the standpoint of a mold. " Have obeyed from the heart that *mold* of doctrine." I can remember my earliest impression of a mold. My brother and I found a bullet mold. We got a piece of lead and began to make bullets. We worked at it day after day; but during all this time we made nothing but bullets, for the mold would not make anything else. We would mold all the lead we had into bullets, and then we would hammer them together and mold them over again. It was the molding that we liked. We had soon wasted all of our lead and did not know what to do, when I happened to think that mother nearly always had cold biscuits in the safe; so I went and got a biscuit and proceeded to make bullets. They were rather pale and soft; but they were bullets, just the same. But they make me think of some brethren I have met in my time. Some are just about as soft as those biscuit bullets. When I see a man without any firmness—one of these weak-kneed Christians—I think of those biscuit bullets. You find one of these soft fellows, and he cannot stand to have the gospel preached

in a plain, simple way; for he is afraid that some one will get offended. Of course I realize that men can become insulting, and that should not be indulged in; but let a man speak the truth and make it just as plain as possible. The main thing, my brother, is to show how the truth stands above error; and the way to do that is to give the truth, and all erroneous doctrine will sink beneath the sounding blows of the hammer of truth.

But back to the mold. Nothing could be molded in that mold but a bullet. There are different kinds of molds in the world. I now hold up a coin called "two bits" and one called "four bits." These are not the same size. Who would say they are molded in the same mold? They may be alike in some particulars, like a bullet and a turkey shot; but they were not molded in the same mold, as will be admitted. A man could take a piece of lead and put it into a mold in which half dollars are molded, and the piece he molds would look something like the half dollar, but it is only counterfeit. The only way to tell it is counterfeit is to test the material. When a man is baptized who has not been converted, he is a counterfeit. The man must be the right kind of material, and that material is prepared by the Spirit through the word. It converts the man, and conversion must precede baptism. Jeremiah illustrates this when he speaks of the work wrought on the wheels. He made the wheel as good as the material would make it. The potter makes the vessel as good as the clay will make it.

There are all kinds of denominations in the world, and they all have molds. The lodges also have molds. So, you see, there are lots of molds in the world. If a man becomes a Mormon, he must be molded in the Mormon mold; if he becomes a Mason, he must be molded in the Masonic mold; if he becomes an Odd Fellow, he must be molded in the Odd Fellow mold; and if he becomes a Christian, he must be molded in the Lord's mold. The Lord's mold is quite different from all these other molds. Now, if a man has been molded in the Masonic mold, does that make him a Christian? If a man has been molded in the Baptist mold, does that make him a member of the church of Christ? No. If a man has been molded in the Lord's mold, the Baptists will not have him unless he is molded in the Baptist mold. Sometimes we hear people say: "Will he take me in on my baptism?" Now, we cannot take people into the church of Christ. The Lord does that. If a person has been scripturally baptized, he is a member of the church of Christ and does not have to be received into the church.

Another meaning of this term is "likeness." We obey a likeness of the doctrine of Christ's death, burial, and resurrection. Whatever this form of doctrine may be, it is a likeness of the death, burial, and resurrection of Christ. Why do I say this? Because the Bible says so. But I will say more about this part of the subject later.

Now, I will take it up from the standpoint of a shadow. "Ye have obeyed from the heart that shadow

of doctrine." What do we understand by the word "shadow?" Well, it is a shadow of something, and that something is the doctrine, for it is "that shadow of doctrine." The doctrine, then, is the substance. But we *obey* that shadow of *doctrine*. Then that shadow must be something of a nature that we can obey. We do not obey the doctrine itself, according to this figure; but we obey a shadow of this doctrine. Then the shadow is one thing and the doctrine is another. The shadow must be like the doctrine, for it is a shadow of the doctrine. Does a picture of me or a shadow of me look like me? Certainly it does. Now, some people have tried to change the form or shadow. But listen: You cannot change the form of a thing unless you change the thing itself. Now let me illustrate: Here is a light on the stand. I stand here to one side, and you can see my shadow on the wall. There is the light, here is the substance, and there is the shadow on the wall. Can you change that shadow on the wall? No, not unless you change the substance. You might take a broadax and go there and hammer on that shadow until doomsday, but you cannot change it unless you change the substance. If my arms should be removed from my body, then there will be no arms in the shadow. Now, remember my point: *You cannot destroy the shadow of a thing unless you destroy the thing itself.* You cannot destroy the form of anything unless you destroy the thing itself.

It was about twelve years ago when I was holding a meeting at Black Rock, Ark., that a very striking

incident occurred, and I must tell about it. The meeting began in a room of a hotel that was not yet finished. The congregation soon outgrew that place, and we had to move to another place. The denominations would not let us use their churches, so we had to look elsewhere for accommodations. There was an old lumber shed vacant, and it was just the place; for the weather was warm and the people preferred outdoor services. One night during the meeting, a preacher, having heard me make the same statement that I have made to-night concerning the shadow and the substance, arose and asked permission to make an announcement, which was granted. He announced that he would preach at the Baptist church at a certain time on the same subject that I had preached on that night. After our meeting had closed, we went to his church and heard him preach on the subject that he had announced at our meeting. It was amusing. I wish you could have been there. After he had been talking a while, he came to the argument on the shadow and the substance, and said: "You remember what the young man from Texas said at the lumber shed about the shadow and the substance, do you not? He placed the light on the stand, made himself the substance, and then called attention to the shadow on the wall. Now, if you remember, he said that you could not change the shadow without changing the substance; but I want to tell you that I can. It is easily done."

Well, I straightened myself up in the seat, and with eagerness I waited for him to tell how he could change

the shadow and not change the substance. I had always thought that it could not be done, and even then I did not think it could be done. Perhaps my congregation would have wondered at it as well. Then he said: "Remember the light on the stand, take me for the substance, and there is the shadow on the wall. Now, I can change the shadow and not change the substance. I can do away with the shadow and not bother the substance. Keep your eyes on the shadow."

At this time he stepped back toward the stand, still reminding them to keep their eyes on the shadow; and while they were looking at the shadow, he blew the light out, and, of course, the shadow was gone. Well, well, well! What logic! I had never thought of that method. But he told the truth, after all; and I must give him credit for it, even if it does fall hard on his position. Think of it! The word of God—the Bible—is the light; the death, burial, and resurrection of Christ is the substance; and the shadow is baptism. The word of God shines on the death, burial, and resurrection of Christ, and it casts its shadow, and that shadow is baptism. Now he has admitted that you cannot do away with baptism, unless you put the light out, and the light is the Bible. I thanked him for his admission, and we went home.

Then we obey from the heart that likeness of doctrine. Then we are made free from sin. Remember that we obey the form, or shadow, and do not obey the doctrine itself. But be sure that you keep it in mind that if you destroy the form of a thing you destroy the thing itself, for I will need that later in the sermon.

Is it unreasonable to say that the shadow should be like the substance? Certainly not. How could it be otherwise? But what is that form of doctrine? My text is Rom. 6: 17, and now I want to read the first part of the chapter. Paul says "that form," as though it was something he had been talking to them about; and he was, as I will read in the first part of the chapter: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" This shows that our baptism is like his death. "Therefore we are buried with him by baptism." So we are buried in the likeness of his burial. So we must be like him in the resurrection. "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." My friends, have you been buried in the likeness of his burial and raised in the likeness of his resurrection? Who can have the heart to sprinkle a few drops of water on the head and say that it is in the likeness of the burial of Christ? Some have, but I do not see how they can do it.

Suppose I should tell that a certain man lived whose name was "Hiram," and that there was a certain institution founded by him before he died, and that a man must go through a form of his death, burial, and resurrection in order to be a member of that institution; would you think that anything short of a representation of a burial would fill the bill? Think on these things.

If we do not obey the form of doctrine in baptism,

will some one please tell me when it is that we obey something that is like the death, burial, and resurrection of Christ? I am not expecting any one to answer. Again, Paul says: "For if we have been *planted* together in the *likeness* of his death, we shall be also in the likeness of his resurrection." Now, is it not plain that in order to be like him in the resurrection we must be like him in his burial? Then, how can we expect to obey the form of doctrine short of a burial? Can we be planted in the likeness of his death if we are not buried? No. Then, my friend, how can you be satisfied with affusion? Then it is clearly shown that in some way we are raised from the dead. We are like him in death, we are like him in the burial, and we are like him in the resurrection. In what sense are we raised from the dead? Some have an idea that a man has been raised from the dead before he is buried, but that will not do. There is a sense in which we are dead, and then we are raised from that death state after we are buried. We are dead in the sense that we are still guilty for the sins we committed before we made the change. The resurrection is the raising of the man from that guilt, remitting his sins, making him a child of God, etc. If the man is raised from the dead before he is buried, then it is not like the death, burial, and resurrection of Christ. It cannot be a shadow or a likeness unless it is like it. Jesus was raised from the dead after he had been buried, so we are raised from the dead after we are buried. How solemn the scene when the candidate walks out into the water and is

buried beneath the wave and raised, which pictures to our minds afresh the death, burial, and resurrection of Christ! Think of it! It represents a burial—and the burial and resurrection of Christ at that.

Sometimes there is a case where a Methodist preacher is called upon by some of his members to immerse some one. He very reluctantly goes to the water and tries to make the occasion as awkward as possible. It is a shame the way it is sometimes carried on. Some of you may think this is plain talk, but let the man who is not guilty keep quiet. He will dash the candidate down into the water like he would a chunk of wood, for he thinks it will be an argument that baptism is indecent. But I must not get angry about it. Buried "in the likeness of his death." Is such performance as that like it? No. People will find out some time that it is best to take what the Bible says.

"But," says one, "the word 'immerse' is not in the Bible." That is true, but the word "sprinkle" is there. There is not a place where water baptism is mentioned that the Greek word does not appear itself, with the ending changed from "o" to "e"—"baptize" instead of "baptizo." That accounts for the word "immerse" not being there. I am glad that you called attention to that, for it gave a chance to use it in this sermon.

The rest of the sermon I want to take up in the form of the number "three." You remember the argument I have been making is on the death, burial, and resurrection. So I will place this at the top of the black-

board, representing it with the letters "D—B—R," which represent the death, burial, and resurrection. This is in the number "three"—death, No. 1; burial, No. 2; and resurrection, No. 3. Notice it as we come on down with the different passages, etc.

The first thing I wish to notice, however, is the travel of the children of Israel from Egyptian bondage to the land of Canaan. When they started out on their journey from Egypt, there was a cloud that was given them for a guide. They followed the cloud until they got to the Red Sea. The Israelites looked out across the sea, and they knew they could not cross it as it was; then they looked behind them, and there they saw the Egyptians following. There was the mountain on one side, the sea on the other, and a mountain before them; so they could not go to the right or the left. So they were afraid and began to cry unto Moses, and asked why they had been brought out there to die. Old Pharaoh thought if he could keep them from getting across the water, he might stand some chance to keep them; but he thought if they ever got across the water, it was "good-by, 'Liza Jane.'" Even to-day the devil puts forth his strongest effort just before a penitent believer gets to the water.

When Israel asked Moses why he had brought them out there in that wilderness, he said to them: "Stand still, and see the salvation of the Lord." I remember hearing a preacher on the streets in San Marcos, Texas, about fifteen years ago, and during his talk he said: "I am glad that I can say, 'Stand still, and see the sal-

vation of the Lord.' " O, how I did want him to read on! The next is this: " Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." Now, if Moses meant for the children of Israel to do nothing, then he was wrong. The truth of the matter is this: Moses meant for them to let God prepare the way, and then they could cross. The sea was divided, and there was a wall to them on either side. They marched into the sea, and the cloud came and stood over them. So they had the wall of the sea on either side and the cloud above them. They passed through the sea and came out on the other side, and sung the song of deliverance. They did not sing the song of deliverance until they had crossed the sea. Paul, referring to this event, said that the Israelites were baptized unto Moses *in the cloud and in the sea*. It took the cloud and the sea, too, to make the covering up, or the baptism.

It is funny to hear an affusionist claim that the cloud poured out water as they were going through the sea. They do not stop to think that a little proof is needed, and they seem to forget that it was a cloud of fire by night. Mr. Pigue made an attempt to prove that this cloud rained on the Israelites as they went through the sea, but I will not intimidate him by telling of it here.

The Egyptians entered the sea, and the waters came together, and they were drowned in the midst of the sea. The Israelites saw their enemy go down before their eyes. It was then that they could sing the song of deliverance. The Bible said that the Lord saved Israel that day.

So we see in this the cloud, the sea, and the deliverance—the cloud, No. 1; the sea, No. 2; and deliverance, No. 3. So the diagram stands as illustrated by the letters “C—S—D.” I will now add this to the diagram:

D—B—R

C—S—D

Coming to the New Testament, we hear John saying: “There are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.” Here is the number “three” again—spirit, water, and blood. As the cloud led the children of Israel across the sea, where they got deliverance, so the Spirit leads us across the water, where we get to the blood. That is just the way it reads in my Bible, and that is the way I believe it. I will represent it by the letters “S—W—B.”

D—B—R

C—S—D

S—W—B

In Mark 16: 16 Jesus says: “He that believeth and is baptized shall be saved.” Here is the number “three” again—believe, baptism, salvation. You will notice, too, that the salvation is number “three,” blood is number “three,” and deliverance is number “three.” So the salvation is where the blood is, and that is after baptism. I will represent this by the letters “B—B—S.”

D—B—R

C—S—D

S—W—B

B—B—S

The next place I will call your attention to is in Acts 2: 38: "Repent, and be baptized . . . in the name of Jesus Christ for the remission of sins." See, for some reason this is given in the number "three"—repentance, baptism, and remission of sins. Notice, too, that remission of sins is number "three." The blood is number "three," so remission of sins is where the blood is. I will represent it by the letters "R—B—R."

D—B—R
C—S—D
S—W—B
B—B—S
R—B—R

I will now read a passage in Acts 22: 16: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Here it is given again in the number "three." You will also notice that washing away of sins is number "three." It is where the blood is. The baptism does not wash the sins away, but the sins are washed away by the blood of Christ. Arise, baptism, wash away sins—I will represent this by the letters "A—B—W."

D—B—R
C—S—D
S—W—B
B—B—S
R—B—R
A—B—W

So the diagram is made out, and it is exactly according to the word of God. You will notice that remis-

sion of sins, washing away of sins, salvation, deliverance, the blood, and the resurrection are all number "three." That places salvation where the blood is, and on the side of the resurrection.

But, remember, if you destroy the shadow of the likeness or the form of a thing, you destroy the thing itself. I want to try it that way now and see how it will work. We will now begin at the bottom of the diagram and change it as we go up. Remember, we are changing this to show you how sectarians will try to fix it. They do not believe that a man is baptized in order to the washing away of his sins, so we reverse it according to their theory. Instead of putting it "A—B—W," as it appears in the book and on the board, I will put it: "Arise, wash away thy sins, and then be baptized." Where it says, "Repentance, baptism, and remission," I will put it: "Repent, get remission of sins, and then be baptized." Where it says, "Believe, baptized, salvation," I will put it: "Believe, get salvation, and then be baptized." Where it says, "Spirit, water, and the blood," I will put it: "Spirit, blood, and then water." Then I will take, "Cloud, sea, and deliverance," and put it: "Cloud, deliverance, and then the sea." Now, remember, if I change the form of a thing, I must change the thing itself; so I now change the next one. Where it speaks of the death, burial, and resurrection of Christ, I will put it: "Death, resurrection, and then a burial." That would represent Christ as being raised from the dead and then buried. Are we ready for that change? I can hear the answer:

"No! No!! No!!!” Then we must leave it like it is in the book.

Remember, I told you last night that remission of sins is not something that is removed from the person, but it is what God does for us. Our sins are recorded in his mind; and when we obey from the heart that form of doctrine, our sins are blotted out of his memory and he will not remember them against us any more. I believe it. It is not just because I have been raised up in it that I believe it, but it is because the Bible says it.

Think how nice it is to be right on these great questions! Let us take the Bible for our guide, and then we are sure to be right.

We will now extend an invitation to those who wish to become the children of God—not that I can save you or receive you into the church; but if you are believers and you have repented of your sins and now you wish to confess your faith in Christ and be baptized for the remission of sins, I will be glad for you to come. When you have obeyed the Lord, he will receive you into the church and write your name in the Lamb's book of life.

THE PRECIOUS INVITATION.

SERMON NUMBER FOURTEEN.

I have promised to preach to-night on "The Precious Invitation," or, as we might otherwise express it, "Come unto me." My text is Matt. 11: 28, 29: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

It is not at all strange to hear people invite their friends to be with them on special occasions, but we never hear of people inviting their enemies; but the invitation that Jesus gave is quite different. "Come unto me, all ye that labor and are heavy laden." It does not matter how prominent the man may be, how rich he may be, or how poor he may be, he is included in the invitation. The man who sits upon his throne and has nations under his domain, as well as the beggar in his cottage, is included in this invitation. A man never gets so low down in the world but what he can come to Christ and be saved if he will. In some classes of religious people there are differences made between the poor and the aristocrats. Of course there are some poor people among the aristocrats, but it is generally for the want of that they lack. What I mean is that there is a difference in the "grades," as they

are sometimes called. But the religion of Jesus Christ will teach me to respect the poor as well as the rich.

Jesus, then, invites all to come to him. I want to impress it upon your mind that all have a right to be saved, if they will. It depends on their willingness to be saved; and if people are not saved, they can blame nobody but themselves. When Jesus looked at the nation of which he was a part and how far many of them were from accepting him, he said: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" It was sad indeed. It is also sad when we look around us to-day and see people who are more for style and things of that kind than they are for the Lord. "The latest" is the fad of the times; but if you will allow me to express my sentiments, I will say: "Away with fashion, away with style, away with the up-to-date religion!" Some people want style before comfort. If a man wants to go to the bad place, he is making the right start when he begins to try to follow the style.

"Come unto me, all ye that labor and are heavy laden." Some are loaded heavily with something. What is it? The heaviest load that a man can carry is the load of sin. But there is a place where the burden can be removed. Jesus said: "Come unto me, . . . and I will give you rest." So we can get rest if we will come to Christ. There is nothing so soothing to the child as the expression from the mother: "Come here, and mother will calm your fears." Can

we appreciate the meaning of the expression, "Come unto me, . . . and I will give you rest?" He has power to save us, or give us rest, and he will give it to us if we will come to him.

But why is it so that the sinner is in such condition that he is heavy laden and is in need of rest? Why are people sinners? In the beginning it was not so, but man has wandered away from God. The first sin was committed in the garden of Eden. There was no sin in the world up to that time; but Satan visited the garden and persuaded Mother Eve to partake of the forbidden fruit, and thus sin was introduced into the world. People are not born sinners, but they become sinners by transgression of the law, and men are not under law until they come to the years of accountability. Man is to blame for his own condition. We see a man down in the gutter on account of strong drink. He is not like the ordinary animal, as some are supposed to compare such men; but he is worse than the animal, for the animal will not do that. But that man can come to Christ if he will. He went away from God, but God made a way for him to return; but it is left with the man to return, if he will. Take the man to-day who is a murderer. Nobody is to blame but himself, for he drifted far away from God; but he can return. Now, remember that man is to blame for his own condition, and he can only blame himself. But there must be some kind of a reconciliation. God must go to the sinner or the sinner must go to God. There is a way of reconciliation, and that way is made plain in the Bible.

Now let us look at it from our view of such things. Take our idea of justice. Suppose that two men are brought up before the court that is in session now in this city and should be tried for fighting. Each man is to blame, and they are fined equally. Now, if they happen to be members of the church, it is their duty to come up before the church and make an acknowledgment of their conduct, and they must meet each other halfway and confess their wrongs to each other. Now, that is our idea of justice and God's plan for reconciling such things. Now, if God is to blame for our sins, then it is his place to come all the way to the sinner. Our idea of justice would be that if the sinner is altogether to blame, then the sinner should come all the way. But God is better to us than even our idea of justice. If our idea of justice is carried out, then the sinner should come all the way; but God does not ask that, for he has promised to meet the sinner midway. He has promised to meet the sinner in Christ. Christ stands as a mediator between God and the sinner. Paul says that God is in Christ reconciling the world unto himself. The reconciliation takes place in Christ; so we must get in Christ, where God has promised to meet the sinner. We should thank God for being so merciful to us, but some people will have the audacity to ask the Lord to come all the way. We hear them say: "O Lord, come down now and save us. Send the saving power down now. Lord, I will stay right here and wait for you to come to me." Does not that look like some do not appreciate what God has done for them?

It looks that way to me. Now, if the Bible tells us that we must come to Christ in order to get the blessing, we need not ask for the blessing before we come to Christ. It is no sin to pray, but the man who prays all the time and never obeys will not be saved. The man who prays and does is the man who will be saved.

Then the sinner comes to Christ. God meets him there, and there is where the blessing takes place. "Come unto me, . . . and I will give you rest." The sinner is to do the coming, and Christ is to give the rest. If I should tell some child in this congregation to come up here and I would give him a dollar, would he understand that I was to go to him? No; but if he believed, he would come to me, expecting to get the money. The child can understand a proposition like that; and, now, why not understand Jesus when he says, "Come unto me, . . . and I will give you rest?"

But some one will say that the sinner has no power to come to Christ. My friends, we are bound to say that God has made the plan and that he has invited the sinner to come and that the sinner can come, or Jesus would never have said to him: "Come."

The idea is taught by a great many that man is totally depraved, or, as it is sometimes expressed, "hereditarily or totally depraved." Now, that is expressing the idea that a man is totally unfit for anything that is good, or, as it is sometimes expressed, "they are opposite to all good"—wholly inclined to evil and under just condemnation to eternal ruin, without de-

fense or excuse. Not only that, but the position is that they are born that way. You ask me if I believe that, and I am glad to tell you, "No;" for I do not believe that any child is born a sinner. I hope you will not get astonished if I tell you that the majority of the world to-day are linked up with those who believe that a little infant, in its mother's arms, is a sinner; that it is born in sin; that it is a defiled creature in soul, body, and spirit; and, besides that, it must be regenerated before it dies, or it will not go to heaven. That is the way it is taught by many people at this day. It is useless for me to tell you who does it. I have debated this question quite a number of times, and I am very familiar with the doctrines as taught by many of our friends in religious denominations; but the question is, What does the Bible say? Jesus says: "For of such is the kingdom of heaven." He said to his disciples: "Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven." Then if we are to be converted and become as little children, and little children are totally depraved, then we would have to become totally depraved in order to get to heaven. Let me illustrate it in this way, my friends: For instance, the child is supposed to be born totally depraved. Of course the word "total" means *all*. "Depraved" means "corrupt." But before people can be regenerated they must first degenerate. First, they are totally depraved, according to that theory; then when they are regenerated, they are only brought back to a state of total depravity. Jesus Christ said:

" Except ye be converted, and become as little children [or be regenerated], ye cannot enter into the kingdom of heaven." Then Jesus says: " For of such is the kingdom of heaven." But just suppose the baby is totally depraved, and then it is regenerated, or brought back. Is it not totally depraved? Now, remember that before there can be regeneration there must be degeneration. To degenerate means to get worse; but he is already totally depraved, according to the theory. Now, if it gets worse, what is he then? Is he *teetotally depraved*? That would be the only result. It could not be anything else. Then, my friends, since it would be impossible for a man to be *teetotally* depraved, it would make regeneration impossible to a man who was born totally depraved.

But, now, the Bible does not say that people are born that way. There is no passage anywhere in the Bible that tells us anything like that. I have many times in my preaching and during a meeting tried to get people to find the passage which says that children are born sinners. One time I was called on to hold a discussion with a man whose name is " Fuson." He lived in Illinois. The debate was held in the southern part of Arkansas. During the debate the question came up about whether children were born totally depraved or not, and I began to call on him for chapter and verse and asked him to find it. After several hours, he brought up a passage, but did not read it correctly. He pretended to quote the statement of David, but said he " was conceived in iniquity and born in sin." I asked

him what he said. He repeated it: "David said he was conceived in iniquity and born in sin." I then asked him chapter and verse, and he gave that to me again. I wanted it to be impressed on the minds of the people, so there would be no mistake about it. "Conceived in iniquity and born in sin." So when I got up, I turned to the passage that he was supposed to have quoted, and said that it was not there. Several of his brother preachers were present. They began to "nod" in the affirmative, saying that it was there. I still contended that it was not. They "nodded" and I "shook" for some little bit. Finally I read it: "I was shapen in iniquity; and in sin did my mother conceive me." It does not say in that place that he was born at all, but simply says "shapen in iniquity" and in sin his mother conceived him. That is all. But I remember one time, when I was holding a meeting in a little village the name of which I do not remember, I thought I would find how many people in the congregation had the wrong idea about the passage; so I quoted it: "Conceived in iniquity and born in sin." I did not aim to get off a joke on some of my own brethren, for I thought they all knew better; but, to my surprise, some of my own brethren held their hands up. My brethren had actually heard it so much that they thought it was correct. That shows how people can use passages of "homemade scripture" until they almost think it is actually in the word of God. My Bible does not say anywhere that a person is born in sin, that he is born totally depraved, or anything like that.

Listen: Man is able. Man is competent. Man's intelligence makes him such that he is responsible and can come to Christ. When the law is presented to man, he has the power to accept it or reject it. The man who has not that power, if there should be such, stands in the condition of the little infant in its mother's arms and is not considered responsible, and will go to heaven without obedience, because if he does not have sense enough to understand the will of God, he does not have sense enough to sin, he does not understand anything about it, and would not be considered a responsible person. But let me illustrate it in this way: I will tell you a circumstance that I heard a man relate one time at Troup, Texas. I was there at the time, attending the Chilton Military Institute, where I received part of my education. The man's name was "Carroll," and he lived somewhere in the North, and came to Troup to hold a meeting, and I heard him several times. One night he made the illustration that I am going to tell you about, and I must say it was very striking. He said he wanted to illustrate the plan of salvation by a burning building. "Suppose there is a two-story building on fire and there is a man upstairs asleep. The flames rise higher and higher, and I want the man saved; so I take a ladder and put it up to the window. I know quick work must be done. I go up the ladder, and I raise the window. Now, do I say, 'John, John, the house is on fire?' No, I wouldn't do that, because that would not be according to the word of God. I would walk up where he is enjoying his slumber, and,

without waking him, reach down and take him up in my arms, take him to the window, down the ladder, and then a distance where there is no danger of the fire; then I could say that I have saved that man." When he said that, several of his brethren began to say, "Amen." Some of them were shedding tears; but I couldn't get off an "amen" to save my life, because I couldn't help but think about it. I knew that he had not been fair about it. I knew that, in order to let it represent the plan of salvation, there must be two men upstairs instead of one—one to represent the man who is saved and the other to represent the man who is lost. So I make the illustration according to that.

Now, two men are asleep upstairs. The building is on fire. The flames rise faster, and I know that I must work quickly. I put the ladder up to the window, and I go up, raise the window; and if it was me, of course I would say: "Boys, the house is on fire!" But according to the illustration, I wouldn't do that. I slip along easily until I get to where they are. Notwithstanding the smoke, the crashing of the timber, the people hallooing "Fire!" the fire bells ringing, the whistles blowing, and general carousing about the fire, I am taking it perfectly easy. I look at the two men, side by side. They are strangers to me. They are children of Adam's race, and I think to myself, "One to be taken and the other left;" so I reach down and I take one in my arms, and I start to the window; but I look back at the poor fellow I left, and I think to myself: "Well, if he wasn't asleep, he might come down;

but he is asleep. I will let him sleep on. I could save him yet, because I could take him under one arm and the other man under the other. He doesn't know the house is on fire, and he will stay there and burn. He can't save himself unless he knows something about it, but I will save this man." And then I thought to myself: "Can we say that is just?" No man will say that I did as a just man should. Yet, my friends, that tyrannical feature is the very picture that some men draw of God. If man is unable to help himself, then why not have a universal salvation? What's the use to punish a man for that which he cannot help? And if man is unable to help himself, then he should not be considered responsible. Think about it.

Suppose that a father, seeing his little boy tied hard and fast to a post, would say: "Jimmy, come here." Jimmy would say: "Father, I would come, but don't you see I am tied? I would come—I always obey you—I would come if I could." The father says: "Jimmy, you come here." Jimmy says: "No, father, I can't come unless you will untie me." Suppose the father should go there and whip the boy for not coming; would you think he was the right kind of a man? No, sir. Yet there is the very picture some men draw of God. A man can come to God, or he never would have said, "Come." Jesus never would have given the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," if it hadn't been that man was able to come; and, besides that, if man is unable to accept the great plan of salvation, it never

would have been said: "Whosoever will may come." Jesus never would have said: "Whosoever will;" John never would have said, "Whosoever will;" the Spirit never would have said, "Whosoever will may come." They would not have said that if it had been impossible for man to come. Then man undoubtedly has power to do as he is commanded—has power to come to where God has asked him to come in order to get salvation.

Then he says: "Come, . . . and I will give you rest." The *rest*, then, of course, is after we come. But some one wishes that I read John 6: 44; so, for his satisfaction, I will read it, because I want to get every good point that is in the lesson. I read: "No man can come to me." Yes, it says it. "No man can come to me." Some men will possibly read just that far, and will leave the impression on the mind of the people that a man has no power to come. But what attitude does that place God in? Jesus said, "Come unto me, . . . and I will give you rest;" and then read that, "No man can come." Wouldn't that seem like tantalizing? I should think so. Suppose there would be a ditch about twenty feet wide that we couldn't cross, one man on one side and one on the other. One man would hold his purse up and say to Jim, on the other side: "Jim, come here and I will give you ten thousand dollars; but you can't come." What do you reckon Jim would think? I expect Jim would think: "Well, you just be quiet, old fellow. If ever I get across that ditch, I will make you think, 'Come here, Jim.'" Why? Because it would be tantalizing. Yet men place God in

that attitude. A man can come. Jesus doesn't mean to convey the idea that a man has no power to do that which he asked him to do.

Listen: Why not take all that is said on the subject and get the proper understanding of it? That's the idea. The Bible doesn't contradict itself, if we will take it all. Let me read all this passage: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." Then we see they do not come except in some way they are drawn by the Father. But how does the Father draw him? Brother, that is the great question. How does God draw? Does he draw us by force? Does he draw us by persuasion? Does he draw us by that irresistible operation of the Spirit without the word? No, not that. But how does he draw? Just read the next verse: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Then we find that the man who hears and learns of the Father is the man who comes to Christ. Isn't that plain? Now, let me illustrate it in this way: For instance, God is in heaven, the sinner is on earth. Now, God is to reach the sinner. God is the one who converts. God leads the sinner; but how does he lead him? Jesus says "hearing and learning of the Father." Now we notice the statement of Paul in 2 Cor. 5: 19: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and

hath committed unto us the word of reconciliation." There is a reconciliation, but we are reconciled by the word. Why? "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Then the sinner is reconciled to God by the word.

Listen: We find that God sent Christ, as I said before, as a mediator. Jesus selected twelve men whom he called "disciples." In John 17 Jesus prayed: "I have given unto them [the apostles] the words which thou gavest me." The word, then, was handed down from God to Christ and from Christ to the apostles, and then comes to the evangelists, such as Timothy, Titus, and others. Paul, writing to Timothy, said, "Preach the word;" and, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Then the word was handed down from God to Christ, from Christ to the apostles, from the apostles to Timothy, and from Timothy to faithful men, bringing the same word right on down until now; and it is by the word that men and women are converted to the Lord Jesus Christ, and I am glad to know that we can come by that word.

I can remember very well how I was converted to Christ. It was not by some irresistible operation of the Spirit, but it was by the Spirit through the word that God had selected, the medium that God had selected, the medium that took years to be brought about. I remember when I began to study the word, when it

impressed me, when it began to grind on my conscience, when I began to see how miserable I was and what a wicked boy I was. The burden kept getting heavier, and ringing in my ears was the statement: "Come unto me, . . . and I will give you rest." I knew that was the only place to find rest, so I began getting ready to make my start to become a child of God. I started in the right way. In coming to the Lord Jesus Christ, as I said before, I came by the word. That is the way it is, and there is no other way for us to come.

Now, I want to illustrate the different things that the sinner must do in order that he may come to Christ. I have already taken a good long while, but there are several things I want to say before I am through with this lesson.

Since the sinner comes by the word of God, what is necessary in order that he may come to the Lord Jesus Christ? We come, my friends, by hearing and learning of the Father. Now, then, we read Heb. 11: 6: "But without faith it is impossible to please him: for he that cometh to God *must believe that he is*, and that he is a rewarder of them that diligently seek him." Then faith is necessary and man must believe in order to be saved. The next thing is repentance, because Jesus said: "Except ye repent, ye shall all likewise perish." (Luke 13: 3, 5.) Jesus said: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matt. 10: 32.) The next thing, then, is to be baptized; then he comes into Christ, where God will meet him, because

Jesus said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Did you ask if the Bible says we must be baptized? Yes, I said it, or I can say it, whether I did or not. Let me see if I can think of the passage. O, yes; I remember now. Jesus told Paul to go on to Damascus, and there it would be told him what he *must do*. Now, we can follow him to Damascus and find out what it was that he *must do*. Ananias went in, according to the command of the Lord, to tell Paul what to do. When he came in, he found Paul praying; but he told him to arise and be baptized. So to be baptized was what he must do. The Bible also says: "Except ye repent, ye shall all likewise perish." Did I hear you ask: "Does the Bible say, 'Except ye be baptized?'" Well, yes, it says that. Here it is. Jesus says: "Except a man be born of water and of the Spirit." So in order to come to Christ we must believe, repent, confess, and be baptized for the remission of sins.

But let me make this argument, and then I will be through. Paul says: "With the heart man believeth *unto* righteousness." "Unto" is in the direction of. In Acts 11 it is said that God has granted repentance *unto* life. So repentance is "unto." "Unto" is in the direction of. Read Rom. 10: 10: "With the mouth confession is made unto salvation." So the confession is "unto," and "unto" means in the direction of.

But now we come to the next one, which is baptism. Paul says: "As many of you as have been baptized *into* Christ." Now, if baptism is not essential to salvation

or essential to coming to Christ, why is it that it is "believe unto," "repent unto," "confess unto," but when it comes to baptism it is "*baptized into?*" The salvation or rest is in Christ, and we get it after we come to him, and not before.

Sinner, think of the invitation, "Come unto me." The invitation is to all. The Spirit says, "Come;" the bride says, "Come;" and then "whosoever will" may come. Now, the question for you to settle to-night is, Will you come?

WHY I AM NOT A “CAMPBELLITE.”

SERMON NUMBER FIFTEEN.

The subject which I have announced for to-night is one that I consider of much importance. There is hardly a subject that I could take up but what some religious people believe in it just as we do; but when it comes to this subject, we are alone. The Methodists believe like we do on the subject of apostasy; the Baptists believe like we do on the action of baptism; some people believe like we do on the design of baptism; but on the subject for to-night we stand alone. If we are right, all of these people who oppose us are wrong; but if we are wrong on the question, we are *awfully wrong*. The question, then, is: Is it true? We will see.

We are forced to talk on this question many times from the fact that many people say that we should rightly be called “Campbellites;” and notwithstanding the fact that we fight against it and hold out tenaciously that we should not wear the name, they will still insist that we are “Campbellites,” and some refuse to call us anything else; so we must give a reason why we do not wish to be called such, and then all honest people will cease to call us “Campbellites.” Many people use the name “Campbellite” in derision. Some people use it because they do not know any better. Once in a while some brother will say: “I am a Camp-

bellite." He uses it in fun, but I am not a "Campbellite" *even in fun*. It is better not to use the term at all if we can prevent it, and then the others will not have the least excuse for calling us that. I have known many preachers to "roll the name under their tongues as a sweet morsel." I have met some men in debate who spend a great deal of their time in using the name "Campbellite." Some do it because they think they will stir up anger.

Now, if there is such a thing in existence as a "Campbellite Church," then there are certain things that a man must do to be a member of that church and be a "Campbellite." I will bring out those things in the course of my remarks to-night. It is not such an awful thing to be called a "Campbellite" if we want to wear human names, and think, like some, that the name has nothing to do with it. But we have good reasons for not wanting to be called by such names as "Campbellite," "Methodist," "Baptist," "Mormon," etc.

First, I will show you that there is something in a name, then give you a dissertation on the name we should wear, and then I will give you one well-rounded reason why we are not "Campbellites." I hope that all who hear this sermon will realize the good reason we have for not wearing that name, and will help us in letting others know of the reasons. Again, we will expect all honest people to refrain from calling us "Campbellite" as soon as they learn better.

When many historians refer to us, they do not call

us "Campbellites," but say that we are so called or that we are vulgarly called "Campbellites." I am not talking about little prejudiced historians who will refuse to tell the facts, but write from prejudice instead of information.

But let me prove that there is something in a name. It is quite a favorite theme with some to contend that there is nothing in a name. Those who contend thus are those who are wearing names of ordinances, presbyteries, methods, and founders of the denominations to which they belong. They realize that if there is anything in a name, they are wrong in their practice; so they contend that there is nothing in a name. Some say it does not matter what name we wear, we will all finally be saved, anyhow. Then my first duty is to show that there is something in a name. If I should meet a man who argues that there is nothing in a name and call him "*Fido*," do you think he would think that there is anything in a name? Would he have any right to get mad about it, according to his theory?

There is no standpoint from which we could view the question and prove that there is nothing in a name. I have often heard the expression: "A rose smells just as sweet by one name as it does by another." That is true, but it does not prove that there is nothing in a name. There is a certain name given that rose, and it is called by that name. If I misrepresent the matter, that does not change the rose; and I am glad to know that is true, for people call us "Campbellites," but that does not make it so. If I should call a rose by some

other name than its right name, that would not change the scent of the rose, but I would misrepresent it.

Suppose there is a man in this congregation whose name is "Jones," and suppose he is away from home, like I am; suppose when he goes home his wife tells him that she has changed her name and undertakes to give her reasons for it; would Mr. Jones think there is anything in a name? Mr. Jones would not care if there were Joneses on every corner, he would want his wife to be called "Jones." So that proves that there is something in a name. How could we write or talk without using names? Think about it. Then tell me there is nothing in a name! I once heard of a preacher who spent one hour trying to prove to his congregation that there is nothing in a name. At the close of his sermon he put on the "rousements," and one of his sisters began to shout, saying: "Glory, glory to King Beelzebub!" The preacher tapped her on the shoulder and said: "My sister, you are using the wrong name; you are talking about the devil." She did not pay any attention to him, but continued: "There is nothing in a name, anyhow. Glory to King Beelzebub!" He made one convert to his theory and then tried to proselyte her. Now, if there had been nothing in a name, it would have made no difference.

Now, if there is nothing in a name, there is no use to spend time talking about it; but if there is anything in a name, there is much in it, and it should be well considered.

I will view this lesson from a standpoint of personal

names, using Bible characters. Take the names "Adam," "Noah," "Abraham." Every name carries with it certain ideas. The name "Adam" refreshes in our memory the morn of creation; the name "Noah" reminds us of the ark, the flood, and the eight righteous persons; and the name "Abraham" reminds us of God's promise that in the seed of Abraham all nations should be blessed. We are also reminded of his wonderful character, and remember that he is called "the father of the faithful." I could not speak of Adam as "the grandfather of Jacob." This is enough to show there is something in a name.

Now let me view it from a denominational standpoint and prove that there is something in a name. Take the names "Mormon," "Adventist," and "Christian." The only way that the name "Christian" is used as a denominational name is that it denominates every one who is a child of God from the world. The other names are used in the sense of organizations. The name "Christian" is used individually, but not collectively. The other two names, "Mormon" and "Adventist," are used individually and collectively. We speak of Adventists collectively as the "Adventist Church," of Mormons collectively as the "Mormon Church," but we speak of Christians collectively as the "church of Christ." The name "Mormon" carries with it certain ideas. When the name is used, we at once think of the different doctrines taught by those people. I have heard the name "Adventist" used, and it always makes me think of the

doctrines of Adventism concerning the second advent of Christ, etc. When the name "Christian" is used, we think of the followers of the Lord Jesus Christ. The Adventist hobby is the second coming of Christ, and so they call themselves "Adventists." The hobby of that class of people who call themselves "Latter-Day Saints" is so called because their doctrine has originated in late years, and they are called "Mormon" from the "Book of Mormon." The hobby of a Christian man is Christ, and he thinks so much of Christ that he is called a "Christian" and claims to be a member of the church of Christ. We wear the name of "Christ," and we refuse to wear any other name from a religious standpoint. This is more proof that there is something in a name.

There is a reason for all names. I may not know about the origin of all names, but I do know about the origin of some. For instance, the name "Batesville"—it is the name of a town where I once lived. Without knowing anything about how the name originated, I can imagine several families living on the hill on White River, and their name is "Bates." It was at that time growing into a small village; and when the name was given, it was called "Batesville" or "a vill of Bates." The city where I now live is called "Little Rock," but I have not yet learned why. I once held a meeting at a place called "Eight Mile." It derived its name from a creek called "Eight Mile," from the length, it being just eight miles long.

A letter came to the post office at Burke, Texas, about

twenty years ago, addressed, "To the Elders of the Church of Christ." A certain preacher of the town came in and called for his mail, and the postmaster handed him this letter. He looked at it for a few seconds and then handed it back to the postmaster, saying: "This isn't mine, and you know it. It belongs to those people who call themselves 'Christians,' but who should be called 'Campbellites;' and, for my part, that is what they are. I am not going to unchristianize myself by calling them 'Christians.' I wish they would change their name so they can be distinguished from other Christians." The very idea of a man unchristianizing himself by calling some other man a "Christian!" How can that be done? How can I unchristianize a man who is a Christian? And, I might say, how can I unchristianize a man who is not a Christian? Some people talk as if they thought we had the name "Christian" patented, and that we will not let them wear it. That is not true. The reason other people do not wear the name "Christian" is because they do not believe there is anything in a name. Who has prohibited their wearing the name? Of course they may not have a Bible right to wear the name, but that is not the question. They do not want to wear it, or they would do it.

But let me give you some more proof that there is something in a name. In the beginning God formed man and placed him in the garden. God called the garden "Eden," and he called the man "Adam." "Eden" means "delight;" so we can see a good reason for the

name in that connection. He called the man's name "Adam." We are told that he was called "Adam" because he was made out of dust or dirt. The very fact that God named Adam is enough to prove that there is something in a name.

The Lord took a rib from Adam's side and made a woman, who was to be his wife. What was her name? The Bible says that Adam called his wife's name "Eve," because she was the mother of all living. So Adam had a reason for calling his wife's name "Eve." Did she not have another name? Yes. If you should come to my house and I should introduce you to my wife, would you not call her "Mrs. Borden?" Then, according to that, Eve's name must have been "Adam." But let us see what the Bible says about it. Read Gen. 5: 2: "Male and female created he them; and blessed them, and *called their name Adam.*" They were called "Adam" in the day they were created. They were "Mr. and Mrs. Adam." Now, if there had been nothing in a name, why do all this? Then there is the example given for the woman to wear the husband's name, and it has been kept up until this day. That was the first family name. Other names originated later. All who were in the ark were "Noahs." There is just one great family name to-day, and we will find out what it is before the sermon is finished.

Later in the history of man we come across a man whose name is "Abram." He is a very noted character. God told him to get out of his own country and go into a strange land that he would show him. He also

promised him that he would make of him a great nation and bless him and make his name great, and he should be a blessing. He also promised him that in his seed should all nations be blessed. After that, God changed his name from "Abram" to "Abraham," and gave as a reason that he was to be the father of many nations. If there had been nothing in a name, why did God change his name? Why not just leave it like it was?

Abraham had two sons, Isaac and Ishmael. Ishmael was of the bondwoman and Isaac was of the free woman. God promised Abraham that Ishmael should be a great man and that he should be the father of twelve princes, but he said his covenant would be with Isaac. Isaac had two sons, Jacob and Esau. Jacob had twelve sons. These twelve sons were the ones to inherit the land of Canaan and receive the promises of God. These sons and their generations became a great nation. But were they called "Jacobites," after Jacob? No, but Jacob's name was changed from "Jacob" to "Israel." The name "Jacob" was a human name; but God did not see fit to allow them to wear that name, so he called Jacob by another name. That should be evidence enough to us that God does not want his people to wear "just any old name." In speaking the name "Israel" they spoke the name of "God," which I will prove by reading Deut. 28: 10: "And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee." This shows that they were called by "the name of the Lord," and

"the name of the Lord" by which they were called was "Israel." Now, is this not enough to prove that there is something in a name?

Now, who wore the name "Israel?" Only those who were the natural descendants of Jacob. That included the Israelites only. Now, since the middle wall has been broken down between the Jews and Gentiles and the Gentiles are admitted, are they to also be called "Israelites?" Certainly not, for we are not the natural descendants of Jacob. Then what are the Gentiles to be called? Now, since we do not belong to any of the twelve tribes of Israel, we are all Gentiles in that sense, and there must be a name for us. Now, what is it? Read Isa. 62: 2: "The Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name." Listen: "By a new name." Who? The Israelites. They were to be the first converted, and the new name was to be given to them, and the Gentiles were to be in the number of those who wear that name. Now, what is to be done with their old name? Were they to still continue to wear it? Listen to Isa. 65: 15: "Ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." Then they are not to wear the old name, but are to have another one. Now, how long is this new name to stand? It is to stand forever. Isa. 66: 22 says: "As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Then the new name is to last forever.

Some people get the idea that in Isa. 62: 2, where it speaks of a new name, it refers to the name "Hephzibah" that is used in this connection. But no one can prove it. He first says: "Thou shalt be called by a new name, which the mouth of the Lord shall name." In the next verse it says: "Thou shalt also." All that follows in this connection is in addition to the new name. So the name "Hephzibah" is not the new name; but, in addition to the new name, the church will be called "Hephzibah," which means "my delight is in her." Now, the question is: When were they called by that name? Notice Isa. 62: 2 again: "The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name." Then the new name is to be given after the Gentiles have seen the righteousness of God and the kings have seen the glory. When did that take place? The kings of the earth did not see the glory of God until the day of Pentecost, when it was revealed from on high that Christ was crowned in heaven. But the Gentiles must also see the glory of God. When did that take place? Was not Cornelius the first Gentile convert to the Christian religion? Where is it recorded? In Acts 10. After that time, then, the new name was given.

Now, remember that God was to give this name. Now, since it was not given until after Jesus had gone back into heaven and after the conversion of the first Gentile to Christianity, through whom did God give the name, or did he give the name direct? Well, let us see. God at this time was doing his work through me-

dium. Now, I believe Paul was the one chosen to bear that name, but I am going to let the Bible speak. When the Lord appeared to Ananias and had told him to go and tell Paul what to do, Ananias said: "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to *bear my name* before the *Gentiles*, and *kings*, and the *children of Israel*." What did Isaiah say? "The *Gentiles* shall see thy righteousness, and all kings thy glory: and *thou* shalt be called by a new name." Paul was chosen to bear the name to those very persons. So Paul was the one to bear the name to the Gentiles, kings, and the children of Israel.

Now let me quote the passage again: "The *Gentiles* shall see thy righteousness, and all kings thy glory: and *thou* shalt be called by a new name, which the mouth of the Lord shall name." Have the kings seen the glory of God? The answer is, "Yes." Have the Gentiles seen the righteousness? The answer is, "Yes." Now, has the other part of the prophecy been fulfilled? If so, there is a new name. Now the question is: What is that new name? Any name that was used before the conversion of Cornelius was not the new name, for it was not to be given until after the conversion of the Gentiles, or after they were admitted. Now, since Paul is the one chosen to bear the name and it was to be given after the conversion of Cornelius, we must

look this side of Acts 10 for the new name. And think about it—when we find it, it will be a name that was never used before!

Now, in order to make this as plain as possible, I have illustrated it on the blackboard. Notice, I have written the names of cities—"Phenice," "Cyprus," "Cyrene," "Jerusalem," and "Tarsus." Now, this diagram as I have it on the board will not appear in the book, but it would be a good idea for all who read the book to make a diagram of this before you read any further. Take a tablet or an ordinary piece of paper and write "Antioch" in the right-hand top corner; then write "Phenice," "Cyprus," "Cyrene," and "Jerusalem" at different places from the center to the right-hand of the paper, about two or three inches below the spot where you have placed "Antioch;" then over to the left, about three inches from "Antioch," write "Tarsus." Have you finished the diagram? Well, we are now ready for the argument.

The conversion of Cornelius is recorded in Acts 10, and I will begin reading from Acts 11: 18. Now, this is just after the conversion of Cornelius. Now, let me read: "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." These people are just beginning to find this out, and they are speaking about the Gentiles coming in. Now listen: "Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch." (The reader

can draw marks from the different places that are mentioned to "Antioch.") Now listen: "Some of them were men of Cyprus and Cyrene." Then there were in Antioch representatives from Phenice, Cyprus, and Cyrene. Now we read again: "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch." Now, here is a representative from Jerusalem, the birthplace of the church of Christ. Now we see the people assembled there from the different points I have mentioned. Now, since these are assembled there, would that not be a good place for them to be called by that new name? Well, what is in the way? The Gentiles were to see the righteousness of God, and that has been fulfilled. The kings were to see the glory, and that has been fulfilled. These people have assembled there. Now listen: If Paul was chosen to bear the name, as I have proved, then he must be there in order for the name to be given. Paul lived at Tarsus. (You have "Tarsus" on your chart, to the left of "Antioch.") Now, if we needed a man as they needed Paul, what would we have done? We would have gone to the telephone and said: "Hello, Central! Give me long distance." Central connects me with long distance, and I begin to talk: "Hello! Come on the next train," etc. But at that time they did not have any telephones, telegraph wires, railroads, or things like that. The only way they could do was to send a man. Well, what was done? Let us see. Reading on: "Then departed Barnabas to Tarsus, for to

seek Saul: and when he had found him, he brought him unto Antioch." So everything is now ready. The kings have seen the glory, the Gentiles have seen the righteousness of God, the brethren have assembled at Antioch, and they have sent for Paul, who was chosen to bear the name. Everything is now ready. Now, what is the name? I will now read the whole verse and see what it is:

"And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called *Christians first in Antioch.*"

Think if it—the first time the name was ever used! Now, is it not strange that all this time they had been following Christ, yet no one volunteered to call them "Christians" until that time? The everlasting word of God was out that it should be fulfilled at that time; so the name was never used before. The name "Christian" is the new name. It was never used before. Now listen: That prophecy has been fulfilled. Now, if the name "Christian" is not the new name, will some one please tell me what it is? It is a name that the Jews and Gentiles can wear.

Peter says: "If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this behalf." When Paul made his speech before King Agrippa, the old king said: "Almost thou persuadest me to be a Christian." Paul said: "I would to God, that not only thou, but also all that hear me this day,

were both almost, and altogether such as I am, except these bonds." In this Paul admitted that he was a Christian, and wanted the rest of those people to be such as he was. There is no other name under heaven given among men whereby we must be saved. In Eph. 3: 15 Paul speaks of the whole family in heaven and on earth being called by one name. Who is this family? Remember, at the beginning of the meeting I told you of a number of people who arose after the resurrection of Christ. There were one hundred and forty-four thousand. Who were they? They were Jews, or Israelites. Are they called "Israelites" now? No. Their name was changed. They are now reigning with Christ and are wearing his name. So the whole family, in heaven and on earth, are Christians. Every man to-day who is a child of God, whether he be in heaven, in the intermediate state, or on earth, is a Christian. But Isaiah says that this name will stand forever. While we are in the flesh, we are Christians; after we go to the intermediate state, we will be Christians; and after we get to heaven, we will be Christians, if we have lived faithful. We give up all human names, but we do not have to give up the name "Christian."

But I promised to give a well-rounded reason why I am not a "Campbellite." I will do that, and then my lesson will be done. The brethren at Corinth were saying: "I of Paul," "I of Apollos," "I of Cephas," etc. In other words, they were calling themselves "Paulites," "Cephasites," and "Apollosites." Paul told them

they were carnal and walked as men. Then he asked them: "Were you baptized in the name of Paul? was Paul crucified for you?" That leaves the impression that they were to wear the name of the one who was crucified for them and the one in whose name they had been baptized. So the proper thing to do was to say: "I am a Christian." Any one can see that if he will just look.

Now, if it was wrong for them to call themselves "Paulites," would it not be wrong for me to call myself a "Campbellite?" But listen: *I was not baptized in the name of Campbell, neither was he crucified for me; THEREFORE I AM NOT A CAMPBELLITE!!!*

Now I have given you my reason for not calling myself a "Campbellite" and my reasons for wearing the name "Christian." Now, is there one here to-night who would like to wear that name? If so, will you obey His commands and in so doing be married to Him?

“WHAT MUST I DO TO BE SAVED?”

WRITTEN SERMON NUMBER ONE.

No man can realize the import of this question like the man who is beginning to realize that he is a sinner. When a man sees the need of salvation, he is interested in the question and also in the answer.

The question is a Bible question. It is there in so many words, and the answer is plainly given. The question is asked several times, but not always in the words that are used above.

It is not a question as to what some one else must do, or what “they” will think about it if we do, but, “What must I do?” It is an individual matter. Every man must answer for himself at the judgment bar of God. No man can be saved on the obedience and faith of another. Every sinner must believe and obey for himself. Some people would become Christians if it was popular.

Whatever the answer to the great question may be, it is something that *must* be done, for the question is: “What *must* I do to be saved?” Then it is something that each individual must do in order to be saved. Now, are you willing to accept that? If so, I will proceed to find the answer. I will not ask the different clergymen in the world, but I will consult the Bible, for then the answer will be correct.

There are many people in the world who would be saved if the Lord would allow them to make the plan. They do not seem to realize that we should obey the Lord instead of man; and, then, God's ways are so far above our ways and his thoughts are above our thoughts.

Some people seem to think that the enlightened age needs a different plan of salvation—one "more in keeping with the times," or, as it is sometimes expressed, "a more up-to-date plan." Now listen: If the Lord wants his plan changed, let him do it. For my part, I am going to take what the Book says and preach the plan as I find it laid down in the word of God. I realize that it is not popular; and, in fact, it never was popular with some people. But there are always a faithful few who are willing to take the Book for what it says and obey the Lord's commands.

I suppose that all of my readers are other than the natural descendants of Jacob. Then in that sense we would be called "Gentiles." When John the Baptist came, he came to the apostate Israelites and commanded them to repent toward God and believe in the Lord Jesus Christ. He also commanded them to be baptized for the remission of sins. When Jesus began his ministry, he preached to the Israelites only. When he selected the twelve and sent them out, he said to them: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." This commission continued until the death of Christ. The next

commission was given after the death of Christ, about ten days before the day of Pentecost. Just before Jesus ascended into heaven he called the apostles around him and told them to go into all the world and preach the gospel to every creature; but he told them to wait until they had been endued with power from on high. They did not receive that power until the day of Pentecost.

So the plan of salvation to all nations did not begin until the day of Pentecost. Now, if I want to find out what the Gentile must do to be saved, must I not come to the new law, or this side of the cross? Remember, the middle wall between the Jews and Gentiles was not broken down until Jesus died, and the Gentiles were made near by the blood of Christ.

Some insist on looking to the personal minstry of Christ for the plan of salvation to the Gentiles, when there is no plan to them until we come this side of the death of Christ. In fact, the plan of salvation to all nations did not begin until the day of Pentecost.

In Matt. 19 there is a record given of a young man who came to Jesus and asked him: "What good thing shall I do, that I may have eternal life?" If you remember, Jesus said to him: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself." The young man answered: "All these things have I kept from my youth up: what lack I yet?" The young man seemed to think there must

be something else for him to do, and he thought Jesus could give him the information. Then Jesus said unto him: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." The record tells us that the young man went away sorrowful, for he had great riches.

The reason Jesus told him to keep the law was because the law was yet in force. The reason Jesus told him to sell what he had was because that was for his present good. It was not so required in the law, nor is it required in the gospel. But in that lesson is pictured before our minds how men will love their money and put their trust in it. Now listen: If we must take the personal ministry of Christ and the different cases of repentance for a standard of conversion to-day, why not take this one? The fact is, this man was a member of the Jewish church. He had apostatized, and now Jesus was telling him what it took to get back. That was not a standard.

Another man who had the palsy was brought in for Jesus to heal. Jesus first said to him: "Thy sins be forgiven thee." The people complained because Jesus claimed to be able to forgive or cause sins to be forgiven. But he healed the man of the disease. There are many others, but they were Jews, or apostate Israelites. These are not sample cases of conversion, but cases of people being prepared for the ushering in of the new covenant. In figurative language Jesus placed the matter before Nicodemus; but it was made plain

after the plan of salvation was ushered in. They were still under the covenant where there was no actual remission of sins, for their sins were only remembered for a time under that law and finally blotted out by the blood of Christ.

The will, or testament, of Christ was not in force while he was here, for he said himself: "I came not to do mine own will, but the will of him that sent me." Paul says: "A testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." The testament of Christ was not in force until after the death of Christ. We are to-day under the testament of Christ; so we must come this side of the cross to find the will of Christ and our duty to him under that will, or testament.

Many people refer to the thief on the cross as a sample case of conversion. Some go so far as to say they want to be saved just like the thief. Well, as far as God's part of it is concerned, the thief came under the law and was redeemed by the blood of Christ when the atonement was made in heaven. It has nothing to do with salvation under the new covenant, for the will of Christ was not in force until after his death.

Now we come this side of the cross. There was nothing done in the way of preaching the gospel from the death of Christ until the day of Pentecost. On that day the Holy Spirit came from on high and declared through the apostles the ascension and coronation of Christ. Peter at first showed that the occurrence on that day was a fulfillment of the statements made by

the prophets, and that the one who had been crucified a few days before was now made both Lord and Christ.

The first sermon in the Christian dispensation was preached on the day of Pentecost, in the city of Jerusalem. The multitude came together to know what the excitement was. Peter arose and preached the sermon that is recorded in Acts 2. There were Jews out of every nation under heaven, and three thousand became interested and inquired what to do to be saved. Peter, as he was guided by the Holy Spirit, said unto them: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." They that gladly received the word spoken by Peter were baptized, and on that day three thousand were added to the number. And now, before I leave this, let me say, in the language of the Holy Spirit: "*The Lord added to the church daily such as should be saved.*"

So the answer to the question was: "Repent, and be baptized." Can any one deny that and yet believe the Bible? Does that mean that a person is saved without being baptized? Certainly not.

But now let us take another case of conversion. The next I will introduce is the conversion of the jailer. On account of a misrepresentation Paul and Silas had been put in the prison. They were not placed in the prison like an ordinary prisoner, but like a very vile criminal. They were placed in the inner prison, and their feet were made fast in the stocks. The jailer had been commanded to keep them safely, and he knew what that meant. After the jailer placed them in the

inner prison and had made their feet fast in the stocks, he felt that they were there to stay. "Listen, do you hear those prisoners singing?" was possibly spoken by some of the prisoners in the outer cells. In the silence of night Paul and Silas were singing praises unto God. All at once the great earthquake came, and the foundation of the prison was shaken, their bands were all loosed, the prison doors were opened, and the jailer, waking out of his sleep and looking out, saw the prison doors open. He drew out his sword and was just about to kill himself, when Paul said: "Do thyself no harm: for we are all here." The jailer called for a light, and came trembling and fell down before Paul and Silas, and said: "Sirs, what must I do to be saved?" The answer was: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Then the jailer took Paul and Silas, "and washed their stripes; and was baptized, he and all his, straightway." I will say more about this later; so I will leave it for the present.

Saul was a great man among the Jews. He was strong in his belief and was fighting for it. He had letters of authority to go to Damascus and bring the worshipers of Christ bound to Jerusalem. He was on his way to Damascus, when there was a great light shone about him. That light was not ordinary, but so bright that it caused him to go blind. He fell to the ground and said: "Who art thou, Lord?" And the Lord said unto him: "I am Jesus whom thou persecutest." I am satisfied that this was one of the trying times in the life of Paul. There must have been great

fear and excitement connected with his words when he said: "Lord, what wilt thou have me to do?" He was told to go on to Damascus, where it would be told him what he *must* do. Notice, when he finds what to do, it will be what he *must* do. He is led by the hand until he comes to Damascus, where he is praying when Ananias comes in. Ananias did not tell him to pray on, as some preachers would have told him if it had been at this day and age of the world; but he told him to arise and be baptized: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Now, who would be so ignorant as to claim that Paul was saved by baptism alone? Arise and be baptized is what he *must* do, for that was what Ananias told him to do.

I want to mention one more conversion. The eunuch was riding in his chariot on his way back from Jerusalem, where he had been to worship. He had been somewhat disturbed on not finding things in Jerusalem as he perhaps expected. He was reading the prophecy of Isaiah concerning Christ, and was in a fine condition of mind to have the gospel preached unto him. The Spirit of the Lord told Philip to go to this place, where he would meet the eunuch; and when he came up to where he was, he heard him reading the prophecy concerning Christ; and being governed by the Spirit, he began at the same scripture and preached Christ. In this he told him about the death, burial, and resurrection of Christ, as well as the conditions of salvation. As they were riding along the way, they came unto a

certain water, and the eunuch said: "See, here is water; what doth hinder me to be baptized?" And Philip said unto him: "If thou believest with all thine heart, thou mayest." The eunuch confessed his faith in Christ, and then they went down into the water, and Philip baptized him.

Now, I have noticed four cases of conversion; but they have all been Israelites. I want to bring in one more now, and that is Cornelius. He was the first Gentile convert. Now, did he have to do the same as the others? The plan is the same to all. There is not one plan to the Gentiles and one to the Jews. After Peter was thoroughly convinced that he should go to the Gentiles and when he entered into the house of Cornelius, he said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Then, since the gospel is the same to all and God is no respecter of persons, I must say that the plan I have already given must be the plan for the house of Cornelius. In the sermon that he preached unto the house of Cornelius he reminded him that the gospel was the same as the gospel he preached to the Jews on the day of Pentecost. He reminded them that whosoever believeth on him, whether he be Jew or Gentile, he had a right to come to Christ and be saved. While Peter was preaching to them, the Holy Spirit fell on the house of Cornelius, and they were baptized with it. They spoke with tongues and magnified God. After the Holy Spirit had been poured out on them as it had on the

apostles on the day of Pentecost, Peter said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" The baptism of the Holy Spirit did not save them. It was not poured out on them for that purpose. It was to convince those Jews who were with Peter that the Gentiles had a right to be converted and be baptized into the church of Christ. He commanded them to be baptized in the name of the Lord. Now, I want you to notice one thing here in particular, and that is that the baptism of the Holy Spirit was not a command, neither on the day of Pentecost nor at the household of Cornelius; but after the baptism of the Spirit, Peter commanded Cornelius and his house to be baptized with water.

I have briefly given each conversion; but now I will rehearse just a little. Some one is ready to ask: "Why were they not all commanded to do the same thing?" For instance, when the jailer asked what to do, he was told to believe on the Lord Jesus Christ; the Pentecostans were commanded to repent and be baptized for the remission of sins; Ananias told Paul to be baptized and wash his sins away; Cornelius was commanded to be baptized. Listen: The reason the Pentecostans were commanded to repent was because they had already believed, and so he told them to repent and be baptized. The reason the jailer was commanded to believe was because he had never heard the word, and, therefore, was not a believer. So Paul commanded him to believe. But he preached the word to

him so he could believe. You remember I mentioned in another sermon in this book where Paul said that faith comes by hearing and hearing by the word of God. Paul then preached the word to him in order that he might believe. After his faith, then, of course, he repented; and the next thing was to be baptized, and that was done the same hour of the night.

The reason Paul was commanded to be baptized was because he had already obeyed the other commands. He had believed and had repented, and he had also confessed the name of Christ; and now there was only one thing left to do, and that was to be baptized. Just as soon as Ananias came in and realized Paul's condition, he told him to arise and be baptized. But listen: Would this not have been a good time for Ananias to have practiced the modern mourner's-bench system of salvation? When he came in, he found Paul praying. Suppose he had said to him: "Now, Paul, you are doing the right thing. Just tell the Lord that you will just remain right here until he speaks peace to your soul. Just pray on, Saul; you will get it after a while." Would the Lord have accepted that? No; but he must arise and be baptized. He did not tell him to quit calling on the name of the Lord. It is natural for a penitent man to pray, and that is the reason Paul was praying, and it was not wrong for him to pray; but he must obey as well as pray. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Then a man must do more than pray.

Then the plan of salvation is to believe, repent, confess, and be baptized for the remission of sins. Now, have we obeyed? That is the great question for us to decide.

THE LAST RESURRECTION.

WRITTEN SERMON NUMBER Two.

The expression, "the last resurrection," will be better understood when you read the sermon in this book on "The First Resurrection." Please turn and read it. It will interest you.

I want it distinctly understood that I do not expect to say all that can be said on this subject in this short lesson. The subject is a great one, and there are many arguments to make on it. There are many phases of it to be discussed.

For thousands of years the question was a puzzling one. Many wondered about that mysterious region. It is even wonderful now and very mysterious, for there are many things that we do not know about it. The prophets said there would be a resurrection from the dead, but it seemed that the people did not believe it like they do now. Even Job asked: "If a man die, shall he live again?"

Now, it may be when you have read these words you will say: "What there is of it is good, but he did not get to the point I wanted to know about." And it may be that I would like to know about the same part of it. I wish I understood all about it. Possibly I have made my wish too strong. Perhaps it is not for our good to know all about it; we cannot tell about that.

It was Adam who introduced death into the world, and it is Christ who redeems from that condition. The resurrection is unconditional on our part. "As in Adam all die, even so in Christ shall all be made alive." "For since by man came death, by man came also the resurrection of the dead." This proves a universal resurrection. All who die, die in Adam, and it is through the obedience of Christ that we are raised from the dead. Paul says that Christ "became the first fruits of them that slept." He did not mean that Christ was the first fruits of a part of them that slept, but of all that slept.

Job's question was not answered in full until Jesus arose from the dead and proved a resurrection possible. He made it possible for all to arise from the dead. Let me now call your attention to 1 Cor. 15: 54, 55: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Then the saying, "Death is swallowed up in victory," will not be fulfilled unless all the dead are raised. If all the dead are not raised, how can we say: "O death, where is thy sting? O grave, where is thy victory?" If a part of the dead remain in their graves, will not the grave be victorious over a part of the dead?

When the trump—yes, the "*last trump*"—shall sound and all the dead shall be raised, then it can be said that the grave is not victorious over its dead; and,

realizing that to-day, we can say: "O death, where is thy sting? O grave, where is thy victory?" Jesus said: "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." How can a man read this passage and then come to the conclusion that all will not be raised from the dead? "All that are in the graves." Does that mean a part that are in the graves? Certainly not.

Some people argue that the wicked will not be raised from the dead, but we will see what the Bible says about it. Read Acts 24: 15: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, *both of the just and unjust.*" Then both the just and the unjust will be raised from the dead. Why do I believe it? Because the Bible says it. Is that not a good reason? But here is another proof that both saint and sinner will be raised from the dead: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20: 12, 13.) Notice, the record says, "*I saw the dead*"—not a part of the dead. "*The dead*" refers to all the dead. If not, how many of the

dead does it refer to? Now listen: Of those who are raised from the dead, a part will be saved and a part will be lost. I will read the next verse: "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Of those who are raised from the dead, there are some whose names are not written in the book of life and who will be cast into the lake of fire.

In another part of the book I have proved that Christ is reigning now. How long is he to reign? I will read the answer: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." The last enemy is death. The only way for him to put this enemy under his feet is to raise all from the dead. Let me read Isa. 25: 8: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." If all the dead are not raised, how can it be said that death is swallowed up in victory? In Rev. 20: 5 we read: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." There were some in the first resurrection, but "the rest of the dead" will be raised at the next resurrection. Does not "the rest of the dead" mean all that are left to be raised in the next resurrection? That includes all that are in their graves at the time of the general resurrection.

Ps. 9:17 says: "The wicked shall be turned into hell, and all the nations that forget God." How can the wicked be turned into hell with all nations that forget God, if the wicked are not raised from the dead?

There will be a certain class to stand before God who will say: "Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done wonderful works?" And Jesus will tell them: "Depart, ye workers of iniquity." That shows that these people will be raised from the dead.

I could give other proof that the resurrection of the dead will be universal, but I have said enough on that question in this sermon. I will now look at other phases of this great question.

ARE THERE TWO RESURRECTIONS IN THE FUTURE?

This part of the subject has been discussed a great deal—and that, too, by some very strong men. It may be that I am at variance with some of the positions you have heard, but I must tell that which I believe to be the truth. Now listen: I have failed to find the passage that tells me about two different resurrections in the future. I read of a resurrection at the end of time, and that is the only one that I read about. But you will find this more thoroughly discussed under the heading, "The First Resurrection." When Christ speaks of the resurrection, he speaks of it as one thing when he refers to the resurrection that is after his resurrection, or, in other words, the one at the end of time. "Marvel not at this: for the hour is coming, in the

which all that are in the graves shall hear his voice, and shall come forth." Listen to what Paul says about it: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming." This gives the order of the resurrection. The first is the resurrection of Christ and the saints, and the next is the final resurrection. It will take place at Christ's second coming. There is nothing said about two resurrections in the future. Some seem to have the idea that at the second coming of Christ there will be the first resurrection, and then there will be a thousand years' reign on earth, and then another resurrection; but listen to what Paul says: "*Then cometh the end.*" After the resurrection at the second coming of Christ, "then cometh the end." Do you see any space for a thousand years' reign after the second coming of Christ? I do not, for then the end will come. "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Let me refer back now: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." Why will he deliver up the kingdom to God at his second coming? Because all the dead will be raised and he will have finished his work. There will not be any room for another resurrection in the future.

It is a settled fact that the thousand years' reign is to be between two resurrections. The first one is to

be of saints alone, and the other is to be the general resurrection.

I will now proceed to prove that the wicked and the righteous will both be raised in the next resurrection, and that will prove that the other one has passed: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Jesus said: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto a resurrection of life; and they that have done evil, unto a resurrection of damnation." Notice, he says "all that are in the graves"—not a part. That includes the wicked as well as the righteous. In Acts 24: 15 we read: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." This shows that both classes will be raised. Now let me call your attention to Rev. 20: 12, 13: "And I saw *the* dead [all the dead], small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." This is positive proof that all the dead will be raised at the next resurrection. Listen: Here is another passage that forever fixes the matter about there

being only one resurrection in the future: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15: 51, 52.) Notice, those who were dead and dying then will be raised at the general resurrection. "The dead shall be raised." That means all the dead. And then it says this will take place at the *last trump*. According to some people, there will have to be another trump after a thousand years; but the Bible says that this will be the last one. That is the time we will be raised and changed.

Paul makes the order of the resurrection very plain to those who will listen: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order." Now here he gives the order: "Every man in his own order." Then every man must be in one or the other of these that he will now mention: "Christ the first fruits; afterwards they that are Christ's at his coming." Here are two resurrections mentioned—one at the time of the resurrection of Christ, and the other will be at the second coming of Christ. Then he says the end will come. Why will the end come? Why will he then deliver the kingdom to God? Because then the last trump will sound and all the dead will be raised, and that will be the last enemy that he will put under his feet. "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

DO PEOPLE GO TO HEAVEN OR HELL AS SOON AS THEY DIE?

The most popular theory that is taught to-day is that as soon as a person dies the spirit goes direct to its enjoyment, or direct to eternal life, and that the wicked go direct to hell as soon as they die. I have studied it very closely, and I am frank to say that I believe the theory is without foundation.

If it be true that people go direct to heaven as soon as they die, what is the use of a judgment and a resurrection? How can a man be raised to life eternal if he has been in possession of it since his death? We do not enter into that rest that remains for the people of God until after the resurrection. Jesus says: "All that are in the graves shall hear his voice, and shall come forth." That is at the general resurrection. Paul says: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Notice, he says "*we* shall not all sleep." This shows that those people there expected to be among those who would be raised incorruptible, or among the changed. How could they expect to be changed or raised from the dead if they are going to heaven as soon as they die?

The intermediate state of the spirit, or inward man, is called "Hades." It is not a place, but a condition. In Ecclesiastes we read that the spirit goes to God, who gave it; but that does not imply that it went into

everlasting happiness. There is a sense in which it goes to God. Jesus commended his spirit to God; but after his resurrection, he told Mary to not touch him, as he had not yet ascended to his Father. He was in Hades, or the intermediate state. That intermediate state was paradise to him, and it was also paradise to the thief.

I remember hearing one man say that paradise used to be in Hades, but now it has been transported to heaven. It would seem from that that it is movable. Regardless of where the spirit goes, it is in an unclothed condition from death until the resurrection, and that is what is called "Hades." If it be true that a man goes directly to his reward as soon as he dies, then there is no Hades; but that is not true, for reasons I have already given.

WILL THE BODY BE RAISED?

Yes, the body will be raised; but in the resurrection it will be glorified. Paul says it will be "raised incorruptible." "It is sown a natural body; it is raised a spiritual body." Paul tells us plainly that we will not have this same old body, and that is the reason it will be glorified in the resurrection. Those who remain alive at the coming of Christ will be changed, and the dead will be raised incorruptible. I once got the idea that the body will not be raised, but I found too many passages contradicting the position. The Bible tells me that the graves shall give up their dead and the sea shall give up its dead, etc. Listen: Paul says: "We

shall not all sleep, but we shall all be changed." The dead will be changed in the resurrection.

Let me call your attention to 1 Thess. 4: 16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." This does not mean the first of the two resurrections, as some might think; but the dead will be raised first, and then those who are yet alive will be changed and caught up to meet the Lord in the air.

The resurrection will, indeed, be a grand thing. It is beyond our understanding in all of its parts. There are some things that we can learn about it, but much we will not know until we have experienced it. Paul gave a very lengthy description of it in 1 Cor. 15, and, as a summing up, he said: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

THE HONEST GENTILE.

WRITTEN SERMON NUMBER THREE.

I will begin this subject by asking a question and proceed by answering it: What conclusion would an honest Gentile come to when he reads the Bible through?

When I speak of honesty, I mean a man who is honest with himself as far as the salvation of his soul is concerned.

In order that I may get the subject before you in its simplest form, I will present it in the form of a drama. I wish to use three characters in the lesson—first, the Honest Gentile; second, a minister of the gospel; third, a person to whom we will refer as the third party.

There are many honest people in the world who are willing to become members of some church; but they say that there are so many different doctrines in the religious world, and all of them claiming to be from the Bible, that they do not know what church to join. If this is the case with you, I hope that you will be settled in your mind as to which church is right when you see the conclusions of the Honest Gentile.

The next task before us now is to find the Honest Gentile. Where shall I go to find him? Some one might suggest Mr. Jones as the man to read the Bible, as every one says he is an honest man. But an objector

says: "No; he will not do, as he has been rocked in a Methodist cradle, and he would be sure to come to the conclusion that the Methodist Church is right." "What about Mr. Johnson?" another will say. "No," says an objector; "he will not do, as he has been raised under Baptist influence, and would come to the conclusion that the Baptist Church is right." And so it would continue in this way.

It would hardly be possible for me to find a man in this country who has not had some preconceived ideas as to what church is right. So I will find him in some country where these things are not known. I bring him to this country to read the Bible. He is ignorant of God, Christ, heaven, hell, and does not know that there is such a book as the Bible. He knows nothing of the different denominations. The only thing we will allow him to know is that he is a Gentile; and, of course, he is not able to tell why.

The preacher says: "I have found a person who can read the Bible through with an unbiased mind, and who is bound to come to a correct conclusion when he reads it through. I hear many people say that they cannot all see alike, and they seem to have an idea that the Bible is responsible for all the different denominations. I believe that the Bible is a true revelation from God, and I want to have this Honest Gentile read the Bible and then see what his conclusions will be. I have the Bible in four volumes, and I will give him one volume at a time until he has read it all. The first volume contains the Old Testament, beginning with Genesis and

ending with Malachi; the second volume contains the first four books of the New Testament, which are Matthew, Mark, Luke, and John; the third volume contains the Acts of the Apostles; the fourth volume contains the Epistles and Revelation."

"Mr. Honest Gentile," says the minister, "I have a book I would like for you to read [handing him the first volume]. I want you to read it carefully; and when you have finished reading it, come and tell me what you think of it. Take your pencil and mark all the places that you do not understand, and perhaps I can assist you."

"Many thanks," says the Honest Gentile. "I will take pleasure in reading it."

After a few weeks the Honest Gentile returned, and was ready to tell what he thought of the book.

"This book," says the Honest Gentile, "is one of the best books I have ever read. It tells me the beginning of human life. It tells how God formed man of the dust of the ground and breathed into his nostrils the breath of life. I knew nothing of this until I read this book. I learn that there is a heaven and a hell. I learn that man became very wicked, and God sent a flood to drown the wicked people, and that only eight persons escaped, they being righteous, and were saved by doing the will of the Lord. Now, there are many other things that I have learned; but I wish to show you some passages that I have marked, and I would like for you to explain them to me. The first one is in Gen. 49: 10: 'The scepter shall not depart from Ju-

dah, nor a lawgiver from between his feet, until Shiloh come.' Now, I would like to know who 'Shiloh' is. But before you explain that I want to read another passage that I have marked. Deut. 18: 15: 'The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.' Is this Prophet that is to be raised up, to whom the people should hearken instead of Moses, the same person that is called 'Shiloh' in the other passage? Now, before you answer that, I want to read another passage that I have marked, and it is Isa. 9: 6: 'For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder.' Is this the same person that was mentioned in the other two passages? I see that he is to be born into the world and that he is to be called 'Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.' Has this ever been fulfilled? I do not want you to answer now, but I want to read some more that I have marked. Let me read a part of Isa. 53: 'For he shall grow up before him as a tender plant, and as a root out of dry ground. . . . He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we

are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.' I have read of the meekness of Moses, the faith of Abraham, the wisdom of Solomon, the strength of Samson, and the patience of Job; but the person who is portrayed in this chapter is the grandest personage of them all. But the question with me is, Has it been fulfilled? In the last chapter of the book you gave me, and next to the last verse, I read: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.' So after reading the book through, I see that these things are yet in the future; but this was written perhaps centuries ago, and these things may have been fulfilled. I would like to know. But before you give me an explanation of that, I want to read some more passages that I have marked.

"I learn from reading the book that you gave me that God led the children of Israel out of Egypt and placed them in the land of Canaan. God's hand was

with them, and the Gentiles were on the outside, and were aliens to the commonwealth of Israel, strangers to the covenants of promise, without hope and without God in the world. I am a Gentile, and I am interested in the salvation of my soul. I have read the book you gave me, but it closes with the Gentiles in the condition that they were when they were cut off from the Israelites. One thing makes me rejoice, and that is that the time is coming, if it has not already come, when the Gentiles will be in favor with God.

"Here are the passages: Isa. 2: 2: 'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.' I know that this includes the Gentiles, for he says 'all nations.' 'All nations shall flow unto it;' but the question is, Has it been fulfilled? Before you tell me anything about that, let me read another passage. Isa. 62: 2: 'And the Gentiles shall see thy righteousness, and all kings thy glory.' I know this includes me, for it says 'Gentiles.' But read on: 'And thou shalt be called by a new name, which the mouth of the Lord shall name.' It seems that when the Gentiles come in, God is to call his people by a new name. In verse 5 he says: 'For as a young man marrieth a virgin, so shall thy sons marry thee.' It seems that we are to get married to the great personage that I read about in the other passages that I read. I looked faithfully for a fulfillment of these passages, and I have finished the book; but I find that these

prophecies are yet unfulfilled. Now I am ready to hear your answers to my questions, and also your explanations of the different passages that I have read. If they have been fulfilled, I want to know it."

"There is only one way that I can help you," said the minister, "and that is to give you another book to read."

He then handed him the second volume, which contained Matthew, Mark, Luke, and John, and requested him to read it through and tell him what he thought of it. He also requested him to mark the places that he did not understand.

"Many thanks for the book, and also for the interest that you have manifested in trying to help me to understand these things. I will carefully read the book, and then tell you what I think of it."

In a few days he returned, having read the book, and was now ready to tell what he thought of it.

"This is certainly a grand book," said he to the minister. "It explains so many things that puzzled me when I was reading the other book. You remember that the other book stated that before the coming of the great and dreadful day of the Lord, Elijah would come. This must have referred to John the Baptist, who came to prepare the way of the Lord and to make his paths straight. The grand personage that I read about in the other book must have been Jesus, for he was born into the world and grew up like other boys. I first find him in the manger. I see him, when just a boy, talking to the wise men and telling them things

that they had not been able to learn in all of their study. I again see him when he enters the ministry and begins to perform miracles that startled the people. He healed the sick, restored sight to the blind, and caused the lame to walk. I see him when he stood by the grave of Lazarus and wept with those who wept. I hear him say, 'He is not dead, but sleepeth;' and then with a loud voice he said, 'Lazarus, come forth.' I see Lazarus arise and come out of the grave. I see Jesus when the mob comes to take him. I see Judas present the betrayal kiss, and then Jesus is led to the hall where he is tried. The enemies say hard words to him, and spit upon him, and put a crown of thorns upon his head. He is finally condemned to die. The next scene is to see him when he helps to bear his own cross to the place where he is crucified. He was led as a lamb to the slaughter, and opened not his mouth. The nails are driven through his hands and feet, and then the cross is lifted, and he hangs between the heavens and the earth. He calls for water, but they give him vinegar instead. Some of the people say: 'If thou be the Son of God, come down from the cross.' The chief priests, mocking him, said: 'He saved others, himself he cannot save.' Finally he cried with a loud voice and yielded up the ghost. The rocks were then rent, the great earthquake came, the veil of the temple was rent in twain from top to bottom, and the heavens were draped in mourning. Some said: 'Truly this was the Son of God.' The statements in the other book concerning Christ have been fulfilled, but there

are some things that I do not understand. I am a Gentile, and I am interested in my salvation. I remember that Isaiah said that the house of the Lord would be established in the top of the mountains and exalted above the hills, and that all nations should flow unto it. When Jesus selected his apostles and sent them out to preach for the first time, he told them not to go to the Gentiles or any city of the Samaritans, but to the lost sheep of the house of Israel. I know that the house of the Lord had not been established at that time, for it was to be open to all nations, and not to the Jews only. Up to the time that Jesus died he had not told the apostles to preach to all nations. On the third morning after Jesus had been crucified he arose from the dead and was with his apostles on several occasions before he ascended into heaven. Just about ten days before the day of Pentecost, Jesus was with his apostles in Galilee, where he gave them instructions and then ascended into heaven. Here he told them to go to all nations and to preach the gospel to every creature, and said: 'He that believeth and is baptized shall be saved.' I was a believer in Christ, and wanted to go right on then and be baptized, but thought I would finish the book first. I finally came to Luke 24: 46, 47, where it is said: 'Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.' Here I see that Christ suffered that all nations should have a right to repent for the

remission of sins. But when I came to verse 49, I heard Jesus telling his apostles to tarry in Jerusalem until they were endued with power from on high. They were commanded to preach to all nations, but were told to wait until they were endued with power from on high. I finished the book with the apostles still at Jerusalem waiting for the power. Can you tell me whether they have ever received that power or not? I am anxious to know, because I want to be saved."

" Well, I am glad to see you so interested in this matter; and the only way that I can help you is to give you another book. Here it is. The title of it is 'Acts of the Apostles.' Read it through, and then tell me what you think of it."

He took the book home with him and read it through, and then came back to tell what he thought of the work.

" This book," said the Honest Gentile, " is only a continuation of the other books you have given me. You remember that the last book you gave me left the apostles at Jerusalem waiting for the power. This book takes the subject up right where the other book left off. I found the apostles at Jerusalem waiting for the power. Acts 1: 4 says: 'And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father.' 'When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times

or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you.' I then began to look for the coming of the Spirit, for they were to receive power after the Spirit had come upon them. When the power came, they were to be witnesses of Christ both in Jerusalem and Judea and 'unto the uttermost part of the earth.' 'And when the day of Pentecost was fully come, they were all with one accord in one place.' Here I find them still at Jerusalem waiting for the power. About the ninth hour, a sound from heaven, as of a rushing mighty wind, filled all the house where they were sitting. 'And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' Here the apostles received the power that they had been waiting for, and Peter stood up and preached to the people who had assembled, and he preached the gospel that was to go to all nations, for it was to begin at Jerusalem. Peter told them that Jesus, the one they had crucified, was now made both Lord and Christ. When the people heard this, they were pierced in their hearts and asked what they must do. Now, that is just what I wanted to know; so I noticed with care the answer to the question. Peter said: 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.' I put this down so that I would be sure not to forget it:

"REPENT.

"BE BAPTIZED.

" I wanted to go right on then and be baptized, but thought it might be best for me to finish reading the book first. Next I came to Philip and the eunuch as they rode along in the chariot. The eunuch said to Philip: 'Here is water; what doth hinder me to be baptized?' Philip answered: 'If thou believest with all thine heart, thou mayest.' The eunuch then said: 'I believe that Jesus Christ is the Son of God.' They 'commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.' So I concluded that I wanted to confess just like the eunuch did, and so I put that down:

" REPENT.

" CONFESS.

" BE BAPTIZED.

" I read on, and finally came to the conversion of the jailer. The jailer asked: 'Sirs, what must I do to be saved?' He was told to believe on the Lord Jesus Christ and he should be saved. Paul then preached to them, and they believed and were baptized. So he was told to believe, and so I put that down with the other commands:

" BELIEVE.

" REPENT.

" CONFESS.

" BE BAPTIZED.

" Now, I have read the books you gave me, and in the last one you gave me I have found out what I must do in order to be saved. I learn that they were com-

manded to believe, repent, confess, and be baptized. I believe with all of my heart that Jesus Christ is the Son of God, and I have repented of my sins, and now I want you to baptize me. Will you do it?"

"Yes, I will baptize you. If you are not a proper subject for baptism, I never saw one."

So the minister and the Gentile went down into the water together, and the preacher baptized him. He is now a happy man, because he is a child of God. The minister does not tell him anything about another book, but waits for results.

The Gentile goes into a little town near by, and here he meets the third party of this lesson, and a conversation follows.

"Say, my dear sir," said the third party, "you seem to be very happy, and I would be pleased to know the cause of it."

"Well, I have just read a book that told me how to become a child of God, and to-day I am a saved man."

"Was the book you read called the 'Bible?'"

"Yes, that was the name of it."

"Well, what church did you join?"

"What do you mean by asking me what church I joined? You talk as if there are several churches."

"There are several churches here in this town."

"I know nothing of these different churches. All that I know is that I belong to the one that is mentioned in the Bible that I have read. Jesus said he would build his church, and that is the one that I belong to. This book only mentions one church. It may be possi-

ble that there are other books for these other churches, but this book only mentions one."

"No, all of these churches claim to be the church that is mentioned in the Bible. Of course they have articles of faith that set forth their doctrine to the world."

"Well, I do not belong to any of them, then, as I have not seen any of those articles of faith. All that I know is what I have read in the Bible."

"Now, I want you to tell me what you did."

"I believed, as the jailer was commanded to do. Was that right?"

"Yes, you did right; for men are commanded to believe, and they must believe in order to be saved. What else did you do?"

"I repented of my sins, as the Pentecostans were commanded to do."

"You do not pretend to tell me that you believed before you repented, do you?"

"Well, I suppose I did; but I never even thought about what I would do first. If I did both, I guess it was done right, especially if there is only one way to do it. If I should have believed first, I do not suppose it would have been a sin. Did I do right when I repented?"

"Yes, you did right when you repented; but what else did you do?"

"I confessed my faith in Christ, just as the eunuch did. Did I do right?"

"Was that all you confessed?"

"Yes, that was the only confession that the eunuch made; and I thought if it satisfied God for the eunuch to make it, it would certainly satisfy him for me to make it. If you will show me anything more to confess, I will certainly confess it."

"Well, perhaps that will do; but it seems to me that it is not enough just to confess that Jesus Christ is the Son of God."

"That was all that the eunuch confessed, and I wanted to do just as he did. I want to do the thing that is right; and if there is anything else to confess, I am willing to confess it."

"Well, just let that go; but what else did you do?"

"I was baptized, just like the jailer, just like the Pentecostans, and just like all others who were baptized during the ministry of the apostles of Christ. Now, this is all I have done; and if I have read the right book, I am a child of God."

"I know what you are now; you are a 'Campbellite,'" said the third party, in a scornful tone.

With this the conversation ended, and the Honest Gentile was left in deep meditation.

"'Campbellite,'" said the Gentile to himself—"is that the religious name of people who obey God? O, I just happen to remember! Isaiah said: 'Thou shalt be called by a new name, which the mouth of the Lord shall name.' I wonder if it is the name 'Campbellite?' I am going back to that minister and see if he has another book."

"Say, my brother," said the Gentile to the minister,

"what is our right religious name? I saw a man to-day who called me 'Campbellite.' Is that the new name that the people of God should wear?"

"I will not answer your question now, but I will give you another book. Here it is [handing him the letters and Revelation]. Take it and read it through, and then tell me what you think about it."

"I will take great pleasure in reading it."

In a few days he returned and stated that he had finished the book.

"It is now finished, and the line complete. There is not a link left out of the chain. The name is not the name 'Campbellite,' for Peter said: 'If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this behalf.' The name is the name 'Christian.' I remember now of reading in Acts of Apostles that the disciples were called 'Christians' first at Antioch. Paul wanted Agrippa to be a Christian. We are married to Christ. He is the groom, and we compose a part of the bride, and we should call ourselves by his name. Paul condemned the Corinthians for saying, 'I of Paul,' or 'I of Apollos,' and asked them the question, 'Was Paul crucified for you? or were you baptized in the name of Paul?' which leaves the impression that we are to wear the name of the person who was crucified for us and in whose name we are baptized. I expect to wear the name 'Christian.' The last book also tells Christians how to live in order to receive a home in the beautiful mansions above. I see that it was the custom of the early Chris-

tians to meet on the first day of the week to break bread and drink wine in memory of the sufferings and resurrection of Christ. Can you tell me where I can meet with members of the church of Christ?"

"Yes; you come to my house early next Lord's-day morning, and we will go to a place where the brethren meet to commemorate the death and sufferings of Christ."

Did this man do right? Did he come to the right conclusion? Have you come to that same conclusion? Since this man has become a Christian, is it right for him to go and join some human institution?

THE FIRST RESURRECTION.

WRITTEN SERMON NUMBER FOUR.

It is advocated by a great many people that the *first* resurrection is yet in the future, but I have never been able to see it that way. If it is future, there are some passages that I do not understand.

For my beginning I will introduce Paul's statement in Rom. 8: 28, 29: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

You will notice that these persons were predestinated to be conformed to the image of his Son, that he might be the "firstborn among many brethren." The expression "firstborn" could not have reference to the natural birth, for he was not in this sense the "firstborn." It could not have had reference to a birth of water and Spirit, for such is not applied to Christ. Then it can only refer to his resurrection from the dead. He is referred to as the "firstborn" in Heb. 12: 23: "Church of the firstborn." These people were conformed to the image of his Son, that he might be the firstborn among them. Again: "Moreover whom he did predestinate, them he also called: and whom he called, them he also

justified: and whom he justified, them he also glorified." You see that all of it is in the past.

The reader will remember that many of the saints arose and came out of their graves after his resurrection. He was first, and they followed. "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

Now, we must admit that these people arose from the dead; and now the question is, What became of them? Notice, it says "many;" so we cannot conclude that there were just a few. These were certainly the ones chosen to be in that first resurrection.

In 1 Cor. 15: 20 Christ is referred to as "the first fruits of them that slept."

We find these people mentioned again in Rev. 14: 1-4: "And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Now, who are these? I will let the Book answer: "These are they which were not defiled with women; for they are virgins. These are they which follow the

Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb."

Now, if these people were the ones who arose then, at the resurrection of Christ, could we not refer to it as a resurrection, and the first?

In Acts 2: 29 we are reminded that David had not risen from the dead. Why remind them of that unless there had been a resurrection previous? Again, it says: "For David is not ascended into the heavens." (Acts 2: 34.) Some had gone on to heaven, but David was still in his grave on the day of Pentecost. Paul says: "For whom he justified, them he also glorified." So those people must have been glorified.

But to make it still more conclusive that the hundred forty and four thousand arose at the time of the resurrection of Christ, I refer the reader to Rev. 14: 6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." So after the resurrection and ascension of Christ and the hundred forty and four thousand, the angel goes with the everlasting gospel to preach to people who dwell on earth. Is not the gospel that we preach the everlasting gospel? Is it not, or has it not been preached to all nations? If we now have the everlasting gospel, then the first resurrection has passed.

Again, when the one hundred and forty and four thousand were redeemed by the blood of the Lamb, they

became followers of Christ, and are now under his reign, and, of course, are called "Christians." "Of whom the whole family in heaven and earth is named." This refers to the name "Christian;" for what other name could it be? Then a part of the family is in heaven and a part is on earth and is called by one name. What name did the Lord call us? The name "Christian" is the name that God has given us. How came a part of the family in heaven if there has not already been a resurrection?

Again, Paul only speaks of two resurrections—one past, the other future. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming." (1 Cor. 15: 22, 23.) The last resurrection will be when Christ comes again, for: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." (Verse 24.)

So there is no room for two resurrections after Christ comes again. The theory that Christ will reign a thousand years after the next resurrection cannot be true. Christ is now reigning in the first dominion of the kingdom, and after the next resurrection he will deliver the kingdom to God. He will continue his reign until all enemies have been put under his feet; but I will say more about that in another part of this lesson.

Here is another passage: "For the Lord himself shall descend from heaven with a shout, with the voice of the

archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4: 16, 17.) The expression, "the dead in Christ shall rise first," does not refer to a first resurrection, but to the first transaction. First, the dead in Christ will be raised; and, second, the living in Christ will be caught up together with them to meet the Lord in the air. Paul says: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15: 51, 52.) Notice that this is the last trump. This is the same that is referred to in 1 Thess. 4: 16, 17. Then how can we look for another resurrection or another trump if this is the last one?

But there is another passage, and it is the hardest one to reconcile with the position that I have taken in this sermon; but if what I have said is true, it must fall in line. Rev. 20: 4 is the passage I have reference to: "And they lived and reigned with Christ a thousand years." Why? "The souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Now, the reader will observe

that this thousand years' reign is to be between two resurrections, and I have proved beyond question that there is but one resurrection in the future.

1. "Every man in his own order."
2. "Christ the first fruits."
3. "They that are Christ's at his coming."
4. "Then cometh the end."

So after the next resurrection the end will come.

Again, we might learn something by investigating the reign of Christ. We know that Christ was to reign during the thousand years, whenever it is to be.

Micah 4: 8 says: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Now, regardless of whether there be two or three dominions, Christ is to reign in the first. Now, if there is a thousand years' dominion yet to come, Christ will not be in it, for he was to reign in the first dominion.

How long is Christ to reign in his present kingdom? He is to reign until the next resurrection. "Every man in his own order: Christ the first fruits [Christ and the saints]; afterwards they that are Christ's at his coming." What will happen then? "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." (1 Cor. 15: 24.) Do you see any room here for a thousand years' reign after the coming resurrection? Again, he must reign in the present kingdom until all enemies have been put

under him. "The last enemy that shall be destroyed is death." Then he must reign as he is now until all the dead are raised, and that leaves none to be raised at the end of another reign.

If the theory of a future thousand years' reign of Christ on earth be true, then the Christadelphians are right in their position on a future kingdom.

Now, I have proved in several lines of argument that the thousand years of reign is going on now; but there are some seeming difficulties.

First, the devil is to be bound a thousand years, or during the thousand years; and at the end of the time he will be turned loose for a little season. This is the most difficult part to harmonize with the position; but the loosing of Satan for a little season is difficult, regardless of whether the thousand years' reign be present or future, for it is to be at the end of the thousand years. But is Satan bound now? He must be. A seal was set upon him so that he should deceive the nations no more until the thousand years were finished. The angel had a great chain in his hand and had the key of the bottomless pit. The chain was not a literal one, neither was the key a literal one. Satan is now bound by a chain of testimony, and he is not deceiving the nations. Men can and do sin, but the devil deceives nations no more. Now, I do not know just what this means; but it does not affect the position. The last great fight of Satan was when he tried to keep Christ in Hades; but Christ won the victory, for he had the keys. He forever settled the question of the resurrection.

Again, he said: "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." Now, how can these saints be in this reign unless the first resurrection continued until all these that are mentioned were numbered with them?

Now let us read Rev. 6: 9-11: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

In Rev. 7, at the opening of the next seal, the sixth, we find white-robed people before the throne, which would seem to indicate that those who were under the altar at the fifth seal are before the throne in the sixth seal. But one of the elders asked who these people were, and the answer came: "Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne

shall dwell among them. . . . For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." (Rev. 7: 14-17.) Since this was to take place while Christ is on the throne, we have reason to believe it is going on now. It seems that this first resurrection continued until all the apostles and other martyred saints were numbered with them in the reign. That reign is not to every one, for the subjects are specified. The reign was not to be on earth, but in heaven. There may be some seeming difficulties; but, to take it all around, I do not see how this position can fail to be true.

I am fully expecting that when I pass from this life I will be raised from the dead at the proper time to enjoy the blessings of the world that has no end. Away yonder in the great future—somewhere, sometime—there will be a trumpet sound, and at an instant the dead will be raised, and we will pass into the presence of the great Judge. The righteous will then pass to eternity among the angels of heaven to enjoy that rest that remains for the people of God.

SHORT EXTRACTS.

[*This part of the book is composed of short extracts from the editorials written by Brother Borden in the Christian Pilot.*]

WAS ALEXANDER CAMPBELL THE FOUNDER OF THE CHURCH?

I received a letter a few days ago from a brother who wishes to know if it can be proved by history that Alexander Campbell was the founder of the church to which we belong. The church to which we belong is vulgarly called the "Campbellite Church;" but that is only a nickname, and we have never accepted it. I have never read an unbiased historian who said that Campbell was the founder of a religious sect. Some people who lived at the time of Campbell's work among the Baptists and his separation from their communities gave him the (as they thought) honor of being the founder of the church; but they did not understand Brother Campbell's position. I will now give you what the New International Encyclopedia has to say about this matter:

" This religious body, sometimes called, without its consent, 'Campbellites,' represents a movement in the church in the interest of union by a return in faith and life to the Christianity of the New Testament. . . . In 1823 Alexander Campbell began to set forth

with vigor and learning, in a periodical entitled ‘The Christian Baptist,’ a plea for the simple gospel order of things, as under the apostles. It was not a reformation he urged, but a restoration; not the organization of a new sect or the reformation of an old one, but a return to Jerusalem, the renewal of the ancient landmarks of the Christian religion, the restoration of apostolic Christianity, its doctrines, ordinances, and fruits. His protest against human creeds as bonds of union and plea for the all-sufficiency of the sacred Scriptures aroused opposition, and the views he advocated were in many quarters denounced as heterodox.”

Now, the writers of this encyclopedia were evidently unbiased and gave the exact idea of Campbell when he began fighting for a renewal of the ancient landmarks. Campbell organized local congregations, but he did not claim to be the founder of a new doctrine.



“GET RELIGION AND JOIN THE CHURCH.”

The above expression is, indeed, a very common one. In the first place, people say “get religion” when they mean “be saved.” Religion is something to be done, as is stated by James. A saved man is a child of God, and a child of God is in God’s family. God’s family is his church. We are born into the family of God. A person becomes a child of God by being born again. In that way he becomes a member of God’s family. It would be just as consistent for my children to join

my family as it would be for a child of God to join God's family. My children are born into my family, and God's children are born into his family. One is by the natural birth and the other is by the spiritual birth. When a man becomes a child of God, he is then in God's family, or church, and does not have to join it.



EVIDENCE OF SALVATION.

All the evidence that we have that God has pardoned our sins is that he tells us to do certain things and then he will save us. Knowing that God is not slack concerning his promises, when we have obeyed his commandments, we trust in his promises for the salvation. We believe that he has saved us, because he said he would. We do not know when that pardon comes, only by what God has promised in his word.

We grant that a man feels good when he is saved, but the evidence of the salvation is what makes him feel good. Since the evidence comes before the feeling, how can feeling be the evidence? Remission of sins takes place in heaven, and not in us; and there is only one way to find out that we are pardoned, and that is by the promises of God. I cannot any more feel salvation from my sins than I can feel God writing my name in the Lamb's book of life in heaven. Jesus says: "He that believeth and is baptized shall be saved." Here salvation is promised to the baptized believer. If we are baptized believers, we have the promise of God

that our sins are pardoned. Paul says: "God is my witness." I have had men to tell me that they would not give their feelings for all of the New Testaments in the world. They pat themselves on the breast and say: "I've got it right in here." I have had them to try to tell me how they were converted, but it would all wind up in feelings. "I felt that God for Christ's sake had pardoned my sins" is one of their favorite expressions. When a man has the evidence of his salvation, he will rejoice because of that evidence. We know when we are sick by feeling, because it takes place in us—that is, in the natural man; but we must be able to determine the difference in feelings if we distinguish one disease from another. We know the difference between a chill and a fever by the way we feel; but if we never had heard these feelings described, we would not know the difference between a chill and a fever. Take the first man who ever had a chill. Did he know that it was a chill? He could not determine by the feelings, because he had never felt that way before and had never heard it described. How can a man take that peculiar feeling as evidence when he never had that feeling before and those who have had it cannot describe it? How in the world did they know that salvation would feel that way? Another thing is, a man never experiences that feeling unless he has been taught to expect it. Any person feels better after he has repented, but he cannot take that as an evidence of pardon.

IS FEELING AN EVIDENCE OF SALVATION?

The apostle tells us that we have passed from death unto life, because we love the brethren. He also states that we know we love the children of God when we love God and keep his commandments. Paul tells us that the Spirit bears witness with our spirit that we are the sons of God. Paul also says: "God is my witness." But in no place in the Bible does it say that feelings is an evidence of pardon. A man will feel good when he repents, and he will feel good when he gets to where God has promised to meet and bless him. The evidence of pardon will cause a man to feel good, but feeling is not the evidence. In this case good feeling is the result of evidence. Jesus says: "He that believeth and is baptized shall be saved." When we obey the commands, we have the promise of Jesus that we will be saved.



SIN.

If there is anything in the world people should understand, it is sin; but the way some people speak of it is evidence to me that they do not understand it.

There are two great extremes advocated by people on this subject. One is that men are so good that they cannot be bad, and the other is that men are so bad that they cannot be good.

Neither of these positions can be true. I have heard men say that they had not sinned for twenty years; and then I have heard men say that they were defiled

in all the faculties of soul, body, and spirit, being opposite to all good and wholly inclined to evil.

I have now set before you the two great extremes, and the truth lies between the two. These two extreme views are held by the majority of the human family. Some people have an idea that sin is something that is born in a person, and it is often referred to as the "old Adam." In the first place, if sin is something that is on the inside of a person, it should stay there, for Jesus says: "That which cometh from the heart defileth man." I once heard of a man who, when he came to die, said that he wanted placed on the stone that marked his burying place the expression: "Here lies a lump of truth." This man was a great liar; so they asked him why he wanted that done, and he replied: "All the truth that was ever in me is still there, but the lies have all come out." According to this theory, the more a man sins, the better off he will be.

People of some denominations get an idea into their heads that sin has been transmitted from parent to child from Adam to the present time. They not only say that men inherit sins, but that they are inherently totally depraved. There are very few real believers in this doctrine, notwithstanding it is advocated by so many creeds. The very make-up of man is proof to me that this is not true.

When God formed man of the dust of the ground and breathed into his nostrils the breath of life, he became a living man. Then God said that he was good, and very good. Yet that good man sinned. It was not

inherited corruption that caused him to sin, but he yielded to temptation. Sin was an act on man's part, for "sin is the transgression of the law." This being true, "where there is no law, there is no transgression." This is a strong proof that man cannot inherit sin. In Prov. 24: 9 it is said that the thought of foolishness is sin. It is the evil thought that is sin, and not that which does the thinking. We inherit the "thinker," but not what the "thinker" thinks. "All unrighteousness is sin." (1 John 5: 17.) According to these Bible definitions of sin, it is true that sin cannot be inherited. Adam and Eve committed the first sin by transgressing the law of God. Sin is an act of the creature and is not inherited.



THE NEED OF GOOD BOOKS.

Some people seem to fail to see the need of good books in their homes. What is the use to send boys and girls to school and then fail to furnish good literature for them to read? If we do not furnish literature for them, they will seek it from other sources, and they are more than likely to get the wrong kind of reading. People can form a habit of reading good books as well as they can bad ones. A great many form their lives by what they read. Let us not wait until the child is too old to do much with it, but remember that while the child is young is the time to begin working on the formation of character. Why is it that so many people

do not like to read the Bible? It is because they have not read it enough to like it. They have let other books take its place and have formed a habit of reading inferior literature.



THE DRAWING POWER.

Jesus says: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." We learn from this that no man can come to Christ unless he is drawn by the Father. But the question is, How does the Father draw them? It is not by force, for men refuse to come. Read the next verse, which tells us how we are drawn. "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." It is by revelation that God makes these things known unto us. Paul tells us that without faith it is impossible to please God, for he that cometh to God must believe.



"MY SPIRIT SHALL NOT ALWAYS STRIVE WITH MAN."

I attended a meeting once where a mourner's-bench revival was being conducted, and the mourners were rather slow about "coming through." The preacher in charge of the meeting tried every way he could to get them to "get religion," but it seemed that the Lord would not save them. The preacher then told them

that the Lord would not always put up with them. He then quoted the statement in Gen. 6: 3, "My spirit shall not always strive with man," and applied it to this age of the world. He should have read the rest of the verse: "Yet his days shall be a hundred and twenty years." This was confined to the people before the flood and does not apply to this age of the world. Besides that, if it did, they would have one hundred and twenty years, and none of us live that long. As long as a man lives he has time to repent and become a son of God. "The law of the Lord is perfect, converting the soul." "The gospel is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."



REPENTANCE OR FAITH?

In this country there is much said about which a man does first—believes or repents. Some argue that repentance is first, and that a man must repent in order to believe. I really do not care one straw which a man does first. If a man repents before he believes, I will be the last man to raise objections to it. When a man tells me that he repented before he had any faith, I may not believe it, but will not fall out with him for thinking so. The Bible teaches us to repent and also to believe, but it does not say that we will be lost if we should repent first. I do not believe that any man will be held accountable in the judgment for having repented before he believed, any more than modern spir-

itualists will be held accountable for calling up the spirits of the dead. They may be punished for making such claims; but as for doing it, they cannot.



ABRAHAM'S FAITH.

One of the best things about Abraham was his great faith. His faith was so strong that he believed what God told him. He is called "faithful Abraham." Why was it Abraham's great faith that caused him to obey when God told him to offer his son, Isaac, as a sacrifice? Because God had told him that in his seed all nations should be blessed, and that his covenant should be with Isaac. Abraham believed what God had told him, so he was not at all afraid to offer his son. He did not understand how God intended to manage it. He might have thought that God would raise him from the dead. He remembered that the promised seed should come through Isaac. When Abraham was in the act of slaying his son, the voice of the Lord said to him: "Stay thy hand."



"FAITH ONLY."

The Methodist "Discipline" tells us that a man is justified by faith only. The Baptists also say that salvation is by faith only.

James tells us that men are justified by works, and not by faith only. Paul tells us that the gospel is "the

power of God unto salvation to every one that believeth." The gospel is not the power of God to save the unbeliever, but the believer. If the gospel is the power of God to save the believer, it is evidence that the believer has to do something in order to be saved. "It pleased God by the foolishness of preaching to save them that believe." (Paul.) "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John.) The above passages prove beyond a doubt that men are not saved by faith alone. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Revelation.) The walls of Jericho fell by faith, but not until the Israelites had obeyed the commands. They worked seven days before the walls fell. We are saved by faith, but not without obedience.



REPENTANCE AND FAITH.

The Baptists argue that repentance precedes faith, but their creed says that they are inseparable graces. If they are inseparable, how can one precede the other? One cannot precede the other if one cannot exist without the other. Besides that, the Baptist creed tells us that repentance and faith are evidences of regeneration. According to that, a man must be regenerated before he can believe or repent. We are also told by the creed that they are wrought in our souls by the re-

generating Spirit of God. Paul says that faith comes by hearing, and hearing by the word of God. Faith and repentance are not direct gifts of God.



"BY GRACE ARE YE SAVED."

It is a truth that cannot be denied that men are saved by grace, and I have my first man to meet who claims to the contrary. This is a truth that all denominations are agreed on; still they will differ on the "how." In the first place, I will ask, What is the grace of God? In one sense of the word, the gospel is the grace of God, from the fact that it is a teacher. This grace has appeared at one time to all men, teaching them. All that God has done for us is by grace, for grace is favor. It is unmerited, for we did nothing to cause God to fix a plan to save all who would come to him. All that God does for us, then, is by grace, and all we do that he has commanded us to do is done in faith. Take what God does and what we do, and it brings about our salvation. We obey God, but God saves us from our sins. Faith is the substance of things hoped for and the evidence of things not seen. We repent in faith, we confess in faith, we are baptized in faith, and we add to our faith all the Christian duties. "Not of works, lest any man should boast," does not have reference to anything that God has commanded us to do. If we are not saved by any kind of works, we are not saved by faith, for Jesus said: "This is the work of

God, that ye believe." It is true that we are not saved by the works of the law, but we are saved by the law of faith. It is by grace that we have the word of God to lead us into the right way. It is by faith that we do as the word says. I can truthfully say that the farmer makes his cotton by grace through faith. What God does in the way of sending rain on the just and on the unjust is by grace, and the work the farmer does is by faith.



IS MAN WHOLLY MORTAL?

It is argued by some that man is wholly mortal. If man is wholly mortal, he is all matter, and the men who advocate it we call "materialists." If man is wholly mortal, he remains unconscious between death and the resurrection. Men who hold that man is wholly mortal also say that the punishment of the wicked is annihilation. One doctrine calls for another. If man is not wholly mortal, how can punishment to him be annihilation? The body of man is mortal, but the spirit came from God and is immortal. At death it goes back to God. If the spirit of man is only the breath that he breathes, how is it that his spirit is any better than animal spirits? In Ecclesiastes it is stated that the spirit of man goeth upward, while the spirit of the beast goeth downward to the earth. Is the breath of one any better than another? Those who advocate the materialist doctrine say that Christ was wholly mortal. How could he have been wholly mortal and yet

be from heaven? Christ, or the Word, was in the beginning with God. Was Christ mortal then? Did his immortality become mortality when he was born of the virgin Mary? Christ told the thief that he should be with him in paradise that day. Their bodies were not buried in the same grave, but some part of Christ and some part of the thief went to paradise that day. The theory of evolution is based on the theory that man is all matter. If I accept the theory that man is all matter, I also accept the theory that man and animals are on equal footing.



PAUL'S IDEA OF FOLLOWING MEN AND WEARING HUMAN NAMES.

When Paul wrote to the Corinthian brethren, he condemned them for following men instead of the Lord. Some of them were saying: "I of Paul; and I of Apollos; and I of Cephas; and I of Christ." Paul asked them if Christ was divided, and also if they were baptized in the name of Paul. This, of course, was enough to convince them that if they had been baptized in the name of Paul and if Paul had been crucified for them, they would have a perfect right to wear his name; but since Christ was crucified for them and they were baptized in the name of Christ, it was right that they should wear his name. If we should call ourselves "Campbellites," we would be doing wrong, just as Paul said the Corinthians were doing wrong. Paul thanked God that he had not baptized any more of them than

he had; and who can blame him for it, since they wanted to call themselves "Paulites" instead of "Christians?" We are not Paulites because we obey the gospel preached by Paul. We are followers of Christ. We love Paul, because he was a preacher of righteousness; but he preached Christ, and when we follow his teachings, we follow Christ, and have no right to rob Christ of the honor and glory and give it to Paul. If God allowed his people to wear human names, why did he change Jacob's name from "Jacob" to "Israel?" "Israel" was the name of the Lord, and "Jacob" was not. "All people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee." (Deut. 28: 10.) You see from this that these people were called by the name of the Lord.



"WHEN DO WE GET ETERNAL LIFE?"

In the Eye Opener and in the Firm Foundation I see that Brother Lemmons and other brethren are having some controversy about when a child of God is in possession of eternal life. In order to properly understand this subject, it would be best to divide it into its different parts. Eternal life is everlasting. In other words, it is a life that does not end. God gave the Israelites an everlasting covenant, and gave them the land of Canaan for an everlasting possession; but it was conditional. They would have been in the land to-day had they kept the covenant. "If the first covenant had

been faultless, then should no place have been sought for the second." It is a fact that we have life now that we did not have before we were converted. We arise to walk in newness of life. Now, the question is, Is this life an everlasting life? Is it not true that if we continue faithful unto death we will still have the life that we received when we became new creatures in Christ? Then that could be called "eternal life" on conditions. Adam had eternal life on conditions. If he had not transgressed the law of God, he would have had life to-day. When we have Christ, we have life, and that life is eternal; yet it is on conditions.

There is a life in every man that never ceases to be. The spirit that God forms in man is just as immortal as God. That could also be called "eternal life." The sinner has this eternal life as well as the Christian. The sinner who spends his future in hell has the same eternal life. It is a life that never ends. I will not give any proof along this line, as I am not writing to "soul sleepers."

There is yet another kind of eternal life, or, in other words, life that never ends. Read Dan. 12: 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." You will see that on both sides is life, but one is in shame and everlasting contempt, while the other is everlasting happiness. John 5: 29 says that some will come forth to life, while others will come forth to damnation. Everlasting life and everlasting damnation are contrasted. This everlast-

ing life is in the world to come. Everlasting life to the Christian and everlasting damnation to the sinner are in the world to come. Everlasting life is everlasting happiness, while everlasting death is everlasting punishment. There is no possibility of losing this eternal life after we get in possession of it, as it will be in the world where there is no sin. Eternal life that is mentioned in John 5: 24-30 is received in the world to come. It is true that the words " hath " and " is " are used, but this is spoken in prophetic language. " The time is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." " Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The eternal life from which we can never fall is in the world to come and to those who do the will of the Lord while here. " But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come eternal life." (Mark 10: 30.)

This shows that eternal life is in the world to come. We will receive a crown of life if we continue faithful until death. That crown of life is beyond death. Paul says that we seek for glory, honor, eternal life. We also seek for immortality. We are in possession of some immortality, some glory, some honor, and some life; yet there is immortality, glory, honor, and life

that we do not possess here. We have some glory, for Paul says that we have been called to glory and virtue; yet Paul says: "Worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4: 17.)



"I AM THE WAY."

In John 14: 6 Jesus says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

To get into the way, then, is to get into Christ, for Christ is the way. The "narrow way," then, is Christ. Whatever it takes to get into Christ is what it takes to get into the way. Baptism is not in the "narrow way," from the fact that we are baptized into the way. Paul tells us in Gal. 3: 27 that we are baptized into Christ, and he is the way.



THE GOOD SAMARITAN, VIEWED FROM A LODGE STANDPOINT.

And it came to pass, as a certain man journeyed from Jerusalem to Jericho, he fell among bad men, who robbed him of all of his money and left him half dead.

It came to pass that a certain lodge man came that way; and when he saw the man, he looked on him; but as the poor fellow could not give the distress sign,

he passed by and left the wounded man for some one else to care for.

And also another very prominent lodge member, who was on his way to Jerusalem to attend lodge, came that way; but when he looked upon the man and saw that he was not able to give a sign, he passed by on the other side, for he was in a hurry to get to lodge.

But a certain good man, who cared not for lodges, came that way; and when he saw the wounded man, he had compassion on him, for he was a human and needed assistance. So the good Samaritan did not look for marks or brands of identification, but he was a neighbor to the man who fell among wicked men.



“DRINK OF THIS CUP.”

Much has been said along this line, and brethren have been criticized a great many times by men who have not given the matter a critical examination. I remember when I was young in the faith a brother rebuked the elder of the congregation because he had two cups, saying that there was but one cup used in apostolic times. At that time I thought that the criticism was just, but later I have decided that the brother was too fast. The word “cup” is used a great many times in the New Testament. Jesus prayed that the “cup” might be removed. “And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.” Drink of what? Drink of the cup.

What is the cup? "For this is my blood of the new testament." Jesus says: "O Father, if this cup may not pass away from me, except I drink it, thy will be done." Notice the word "cup" in this. After the same manner also he took the "cup" when he had supped, saying: "This cup is the new testament in my blood." "For as often as ye eat this bread and drink this cup." What did they eat? The bread. What did they drink? The cup. The "cup," then, was the wine that they used. The amount of wine we use is the cup, and it may be put in two glasses as far as that is concerned. It is one wine or one cup if it is in two glasses. The cup that was mentioned in Corinthians did not have reference to the vessel in which the wine was placed, but figuratively it referred to the wine.



IDOLATRY.

When we speak of idolatry, nearly every one will think of the people who worship images made of gold, silver, wood, and other things. We never stop to think that we have idolaters at home. We have idol worshipers all around us. The city of Athens did not contain all of the idolatrous worshipers. Anything that we will allow to stand between us and our God is our idol. A Sunday headache is a very popular idol with a great many people. Some people stay at home on the Lord's day because some of the relatives come to see them. When that is done, you make your rel-

atives your idols. Some people will stay at home because they want to see some man about a trade that will amount to several hundred dollars. In this case the money is the idol. How many idol worshipers are there in every congregation? Some people make money their God. They love it better than anything else.



ON THE ROCK.

In Matt. 7 Jesus said: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

The man who builds on the rock is the man who does the will of God, and other men are building on the sand. There are many institutions in this world that are built on the sand. Jesus says: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The man who is in the church of Christ is on the rock. The fact that Jesus is the Christ of God is that upon which the salvation of the world rests. Paul laid the

foundation of the church at Corinth by preaching that Jesus is the Christ, and said that "other foundation can no man lay than that is laid, which is Jesus Christ." The way to lay this foundation, then, is to preach Christ. To be in this church is to be on this rock.



THE POWER OF THE WORD.

A brother has requested that I write an article on the above subject.

What we mean by the "word" is the gospel of Christ—the information that we find in the word of God, or the Bible.

Paul says that "the gospel is the power of God unto salvation." (Rom. 1: 16.) Notice, he says that it is *the* power. If it is *the* power, then there is no other medium through which God intends to convert people. Some people think that the word of God is a dead letter, but it is powerful. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4: 12.) Here we learn that it is quick, powerful, and sharp. When a man says that it is not powerful, he flatly denies Paul. Some speak of the gospel as the "word only." Listen to Paul: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assur-

ance." (1 Thess. 1: 5.) It came in power, and it has not lost that power. The word of God furnishes the man of God unto all good works. (2 Tim. 3: 15, 16.) It pertains to life and godliness. (2 Pet. 1: 3.) This word of God gives us hope (Rom. 14: 4), and we have nothing else on which to base our hopes. Our hopes are all based on what we read in the Bible. The word of God is able to convert us. (Ps. 19: 7.) The word of God is a lamp unto our feet and a light unto our path. (Ps. 119: 105.) It is the Christian's food. We cannot be saved without faith, and faith comes by hearing the word of God. (Rom. 10: 17.) We will be judged by the word at the last day. (John 12: 48; Rom. 2: 16.)



THE INFANT.

If the infant is totally depraved, as the Baptists say, how is it saved? I will be glad for some Baptist preacher to tell me about this matter. Where does the word of God say anything about the salvation of infants? How many plans does God have to save sinners? If faith is a condition of salvation for all totally depraved persons, how is the infant ever to be saved? The infant has never been lost and does not have to be saved. It is a fit subject for the kingdom. Sin is a transgression of law. There is no law to the infant; therefore the infant is not a sinner.

BAPTISM OF THE HOLY SPIRIT.

There are only two cases of the baptism of the Holy Spirit on record. One was at the house of Cornelius, and the other was on the day of Pentecost. The Holy Spirit was not poured out on the day of Pentecost in order to convert the apostles, but for the benefit of those who would be converted under their preaching. The Holy Spirit was not poured out on Cornelius in order to save him, but to convince others. If the Holy Ghost did the work of saving Cornelius, it was useless for Peter to have been sent for. You will notice that in each case they spoke with tongues. On the day of Pentecost they spoke with tongues, and in the house of Cornelius we find them speaking with tongues. The baptism of the Holy Spirit was a promise, and not a command. No man can show where the baptism of the Holy Spirit was ever commanded. The same cause will produce the same effect every time. If men are baptized with the Holy Spirit to-day, they can speak in languages that they never knew before. This is evidence enough to me that men are not baptized with the Holy Spirit to-day.



“MY CHURCH.”

Jesus said: “Upon this rock I will build *my church*; and the gates of hell shall not prevail against it.” Notice, he said “*my church*”; not Luther’s, Wesley’s, or Campbell’s church, but “*my church*.” Notice, too,

it is used in the singular number. It is one, and not many. Now, are we right when we refer to it as the "church of Christ?" It was not the Jewish congregation, but the church of Christ. Jesus not only said "my church," but he said: "The gates of hell [Hades] shall not prevail against it [her]." That same church is in existence now. All Christians are members of that church. To be a Christian is to be a member of that church. On the day of Pentecost the "Lord added to the church daily such as should be saved." The Lord does not add people to the Methodist or Baptist Churches, but he adds them to his church.

The popular idea of a person's becoming a child of God and then joining the church is absurd when reference is made to the church of Christ. It is true, a person can become a child of God and then join some human institution, to his own disadvantage; but when a person becomes a child of God, in that act he becomes a member of the church of Christ. The Jews were born into the kingdom of Israel by the natural birth, and we are born into the kingdom of Christ by the spiritual birth of water and the Spirit. How can a man join the family after he has been born into it? Can it be done? Think on these things.



WHAT IS THIS GOSPEL THAT IS THE POWER OF GOD?

Some have been trying to get an idea that the gospel is some incomprehensible something. Jesus said to the apostles: "Preach the gospel to every crea-

ture." This gospel was something that the apostles preached, and we have what they preached. If Peter preached the gospel on the day of Pentecost, then the gospel is not some incomprehensible thing. There is no other gospel unless it is a perverted gospel. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1: 8.) This shows that Paul preached the gospel, and there was to be no other gospel preached. We have what the apostles preached, and evidently that is the gospel; and anything else cannot be the gospel, according to the language of Paul. It pleased God by the foolishness of preaching to save them that believe. What were they to preach? Jesus told them to preach the gospel. Did they preach it? If so, did not the people believe it? "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." (1 Thess. 1: 5.) This shows to us that this gospel came to us in word and in power. We have the words, and they have not lost the power. Paul said that the death, burial, and resurrection of Christ was a part of the gospel. (1 Cor. 15: 1-4.) The gospel of Christ is contained in the New Testament, and a man cannot preach the gospel without preaching the teaching of the New Testament. To deny the teaching of the apostles is to deny the gospel.

DID PAUL PREACH THE SAME THINGS THAT THE OTHER APOSTLES DID?

It is argued that Paul did not preach the same things that the other apostles did. The word of the Lord that went forth from Jerusalem was what all the apostles preached, even to the ordinance of baptism, and also the Lord's Supper. The eleven were commanded to go into all the world and teach all nations, baptizing them into the name of Father, Son, and Holy Spirit. Did Paul have any right to baptize? He said: "I was sent not to baptize, but to preach." It is true, as far as the record goes, that Paul baptized only a few; but was it right for him to even do that? It certainly was. The reason, perhaps, that Paul did not baptize any more was because there was some one with him to do such work. Because Paul only baptized a few is no evidence that he did not preach it. The reason that he thanked God that he had not baptized any more of those Corinthians was because they were saying: "I of Paul." To them he said: "Was Paul crucified for you? or were ye baptized in the name of Paul?"

It was then like it is now in some places—men think too much of the preacher, and worship him instead of the Lord. Paul did not want any one to think that he had baptized in his own name. Paul preached the same things that the other apostles did. "But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed." (Gal. 1: 23.) If Paul preached the things

that he once destroyed, he preached baptism just the same as the other apostles. There was not one gospel to the Jews and one to the Gentiles, but the same gospel was to all. When Peter preached to the Gentiles, he preached the same word that began at Galilee after the baptism that John preached. Peter said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." This gospel is the power of God unto salvation, and was preached to the Jews first and then to the Gentiles.



EVERLASTING KINGDOM.

Dan. 2: 44 says: "In the days of these kings shall the God of heaven set up a kingdom, WHICH SHALL NEVER BE DESTROYED: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and IT SHALL STAND FOREVER." "In the days of these kings" is a thing of the past, and the kingdom has been set up.

2 Sam. 7: 12, 13 says: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will stablish the throne of his kingdom FOREVER." You will find this fulfilled on Pentecost, as is recorded in Acts 2: 29, 30. Christ was raised from the dead to sit on David's

throne. That kingdom, or church, was established on Pentecost, and is here to-day. When time shall be no more, the kingdom will still be in existence. Dan. 2: 44 says it "shall NEVER be destroyed," and "it shall stand forever." 2 Sam. 7: 13 says: "I will establish the throne of his kingdom forever." Dan. 7: 14 says: "His dominion is an everlasting dominion, which shall not pass away, and his KINGDOM that which SHALL NOT BE DESTROYED." Luke 1: 33 says: "And he shall reign over the house of Jacob forever; and of his KINGDOM THERE SHALL BE NO END." Jesus says, "The gates of hell shall not prevail against it" (Matt. 16: 18); and Paul says: "Unto him be glory in the church by Christ Jesus throughout all ages" (Eph. 3: 21).

We can easily see from the above proof that the kingdom is still in existence. It is here to-day, and all who have obeyed the gospel are members of it.



CHANGE OF HEART AND REMISSION.

One very common occurrence in this age of the world is for people to mistake a change of heart for remission of sins. The change of heart is completed in repentance, and repentance must precede remission of sins. The goodness of God leads to repentance. Godly sorrow works repentance. The goodness of God produces the godly sorrow, the godly sorrow works repentance, and repentance results in a refor-

mation of life. There is a feeling that comes with the change of heart, which is the result of making up the mind to quit the wicked habits. Too many times that is taken for salvation. In Acts 3: 19 we read: "Repent ye therefore, and be converted, that your sins may be blotted out." That shows that repentance and conversion is one thing and remission of sins is another. Acts 2. 38 says: "Repent, and be baptized . . . in the name of Jesus Christ for the remission of sins." Repentance takes place before remission. A man repents and then he is baptized for remission of sins. The change of heart takes place in us, but remission of sins takes place in heaven in the mind of God. God says: "And their sins and iniquities will I remember no more."



"BAPTIZED INTO CHRIST."

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6: 3.) "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.)

These passages show that we get into Christ by baptism. Of course this is baptism to a penitent believer. We are not baptized into Christ literally, but we are baptized into the figurative body of Christ. We are literally baptized, but we get into Christ figuratively.

PREACH REPENTANCE.

Sometimes you will meet up with a "blatherskite" who will say that we do not preach repentance. Such people are either ignorant or willfully mean. Any man who has heard as many as one sermon from any of our brethren knows that the accusation is not true. Jesus said: " Except ye repent, ye shall all likewise perish." How can a man want his sins pardoned unless he is sorry that he has sinned? It is godly sorrow that works repentance. On the day of Pentecost Peter said: "Repent, and be baptized . . . in the name of Jesus Christ for the remission of sins." There is no use for people to be baptized for the remission of sins unless they have repented.



DO CHILDREN NEED REGENERATING?

It is thought by many people that infants need regeneration. Regeneration is used as a necessity for degenerate persons. A man must degenerate before he needs regeneration. The idea of regenerating infants grew out of the idea that infants are inherently depraved. When we are born into the world, we are pure and fit subjects for the kingdom of God; but when we are old enough to distinguish right from wrong, we begin to drift away, or degenerate. Regeneration brings us back to that state of purity. It is, in one sense, like becoming children again. Jesus said to degenerate persons: " Except ye be converted, and become as little children, ye cannot inherit the kingdom of God." He

also said concerning little children: "For of such is the kingdom of heaven." If little children are totally depraved, we would have to become totally depraved in order to be saved. If they are totally depraved, the present inmates of heaven are the same, as Jesus said: "For of such is the kingdom of heaven." Children are already in a saved state, and are not responsible before God. They cannot sin, as there is no law for them to transgress.



"JOINING THE CHURCH."

The idea seems to be abroad in our land that people are saved and then join the church. This idea is advocated by almost all denominations. They believe that men can receive people into the churches, and they do; but they do not receive them into the church of Christ. To be converted and join the church of your choice seems to be one of the latest fads. The church is made up of baptized believers who have repented. They did not obey the gospel and then join the church, but their obedience to the gospel put them in the church. If you will show me a man who is a believer and who has repented, confessed, and been baptized, you will have shown me a Christian and a member of the church of Christ. The eunuch was a member of the church of Christ just as soon as he was baptized, though far away from any local congregation. There is but one church of Christ, and all of the true Israel of God are in it. All who are in that church are in the family of God and are called by one name.

WHERE IS GOD'S NAME RECORDED?

In the Old Testament God told the Israelites on one occasion to build an altar of unhewn stone and to offer their sacrifices on it. He told how and where he wanted it built. He also said: "In all places where I record my name, there will I meet with you and will bless you." We understand that they had to go to that particular place and make their offering. It was an annual offering. God's name was recorded there, and there they must go to offer. In the new covenant God's name is recorded somewhere. Where is it? Is it recorded in the new covenant? Yes. Where? Well, we are commanded to believe, repent, confess, and be baptized for the remission of sins. Is the name recorded in any of the conditions of salvation? Certainly not. Some have possibly entertained the idea that the name is recorded in the ordinance of baptism, but the Bible does not say so. It is a fact that Jesus commanded the apostles to baptize in the name of the Father and of the Son and of the Holy Spirit, but that does not imply that God's name is recorded in the ordinance. Where is his name recorded, then? Well, let us see: "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters." (Isa. 56: 5.) The name, then, is in the house of God. The house of God is the church of God. Therefore the name is in the church of Christ. We are baptized into the names of Father, Son, and Holy Spirit. We are not in these names until baptism has been completed. At the same time we

get into Christ, into the church, we get into the name of Christ. That corresponds with the statement that God is in Christ reconciling the world unto himself. So God's name is recorded in the church of Christ, and not in an ordinance. Well, are we in the church of Christ? Yes, if we have obeyed from the heart that form of doctrine. We reach the blood, get into Christ, get our sins pardoned, and become Christians all at the same time.



DEAD IN SIN.

Paul said that a certain class of men were dead in sins. He did not say that they were dead in sin, but dead in sins. The alien sinner is dead in his own sins, and not in Adam's transgression. The sinner remains dead in his sins until he is made alive in Christ. Paul said to those who had been baptized into Christ: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God." When a man becomes dead unto sin, he is free from sin. He is separated from sin. The man does not rise to walk in newness of life until he is buried with Christ in baptism, from which he rises to walk in newness of life. Our Baptist friends say that they must be passed from death unto life before they are buried. If that be the case, they are buried alive. What is the use to bury a man who has already come to life? It is unreasonable. Paul says: "Else what shall they do which are baptized for the dead, if the dead rise not at all?" We are baptized for the dead. If we are alive when we are baptized,

we are baptized for the living, and not for the dead. The death, burial, and resurrection of Christ is the doctrine; and Paul says: "Ye have obeyed from the heart that form of doctrine. . . . Being then made free from sin." (Rom. 6: 17.) The form of doctrine is like the doctrine. It is a death in sins, a burial in water, and a resurrection from the dead in sins.



DEFEND THE TRUTH.

Some preachers and debaters argue that the successful debater will meet a man on his own ground, let it be nice and refined or uncouth and vulgar. Many of our successful debaters pursue this course, and win to a great extent; but foolishness never wins a point in the mind of a thinking man. Foolishness and uncouth expressions cannot be classed as wit. Wit is not vulgar or uncouth. I tried the plan of following an opponent into the "mud" in the first few debates that I held, but soon saw it was not the best. Some few would enjoy it, and others would be disgusted. In the early part of my preaching days I used many uncouth expressions, such as "I'll skin him," "snatch the hide," and many other such expressions. It pleased some people greatly, but more sober and thinking people were disgusted at it. I have tried it both ways, and it is best to leave off all unnecessary expressions and use language that cannot be condemned. We can do more and lasting good.

Editors sometimes use uncouth expressions and call

it fighting the good fight of faith. Of course a paper filled with vulgar and uncouth expressions will reach and attract some people, but they cannot be classed as deep-thinking people. Men whose minds and hearts are filled with such can be reached that way, but it takes reason and logic to reach the intelligence.



THE LORD'S SUPPER.

Some people get the idea that because the communion is called the "Lord's Supper," therefore it is to be taken in the evening, and not in the morning. Others take the position that since Christ arose on the morning of the first day of the week, therefore we should meet in the morning, and not in the evening or afternoon. It is a commemorative act. It is done on the first day of the week, because Jesus arose from the dead on that day. The Bible says nothing as to the exact hour of the day that we should meet, but we meet on the first day of the week, and that is enough. It was the first part of the SABBATO that Jesus arose from the dead. Because it is a supper does not prove that it is to be eaten in the evening, and that alone.



GOD FORGIVES AND FORGETS.

For thousands of years God remembered the sins of men every year. For that reason animal sacrifice had to be offered up every year. That continued until Je-

sus was offered up once for all. In the old covenant God remembered their sins every year, but in the new covenant it is not so. Six hundred years before Christ, Jeremiah prophesied that there would be a new covenant in which there would be actual remission of sins: "For I will forgive their iniquities, and will remember their sins no more." Paul, in referring to that prophecy, said: "And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." Think of it—God will forgive our sins and forget them! When will he do that? When we obey him, he will save us.



WHY I DO NOT ACCEPT THE NAME "CAMPBELLITE."

My first reason for not accepting it is because I am not one. Alexander Campbell did not found a church; but he, like other preachers, organized local assemblies. And listen: If Campbell did found a church, he had as much right to do so as John Wesley, John Smith, John Calvin, or any other John; but he did not do it. And one thing I know: If he did found a church, I never joined it.

The church that Christ founded is still here, and I am a member of it.

Paul condemned the brethren at Corinth because they called themselves "Paulites," "Cephasites," or "I of Paul," "I of Cephas," "I of Apollos." Now, if it was carnality for the Corinthians to call themselves "Paulites," would it not be carnal for me to call my-

self a "Campbellite?" Again, Paul asked them if Paul had been crucified for them or if they had been baptized in the name of Paul. Campbell was not crucified for me, neither was I baptized in the name of Campbell; so I am not a "Campbellite."



THE DEVIL SMILES.

Satan evidently smiles when he sees a man who claims to be a Christian trying to make a compromise between truth and error. The devil will fight us as long as we preach the truth; but when we give up to those who preach error, the devil smiles. The devil likes these modern union meetings. All denominations can take a part; but some sectarian preacher must be the manager, and we must not contradict him. When he says that men are saved before baptism, of course it must not be contradicted.



WHERE WAS THE CHURCH WHEN CAMPBELL WAS BORN?

This is a stunning question in the minds of some people. Their idea is this: "If Campbell did not find the church that you belong to, where was it when Campbell was born?" I may not be able to answer this to the satisfaction of some people, but I am sure I can answer it to the satisfaction of people who are willing to believe the Bible as it reads.

Now, with all the emphasis that I can put into it, I

want to say that Brother Campbell did not found the church to which I belong. The fact is, he did not found a church at all. He organized local assemblies, and that is all he did do in that way.

The word "church" is used in two senses. One refers to the local assembly, and the other to the redeemed in the aggregate. When Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it," he referred to the church that contains all of the redeemed, and not to the local assembly.

Now, the question is, Where was the church when Campbell was born? I answer, It was made up of all the Christians that were in the world at that time. You tell me how many Christians there were in the world at that time, and I will show you just how many members of the church of Christ were in existence. The next question is, How do I know or believe that the church of Christ has existed from the days of the apostles to our time? Here is my answer. Jesus said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Notice, "church" is used in the singular number. It refers to one—one body. "And the gates of hell shall not prevail against it." "The gates of hell" here refers to death, for death opens up the way to Hades. Then death shall not prevail against IT. Some people try to think that Jesus referred to the building of the church when he said that the gates of hell should not prevail against it, but that cannot be if you look at it in the right way. The Greek word for "it" is "autes," and in the Emphatic Diaglott it is rendered "her." "The gates of

hell shall not prevail against her." It is also rendered: "The gates of hell shall not triumph over it." The antecedent of "it," then, must be "church." Death, then, has not prevailed against the church. It is true that the church passed through a wilderness period, but that does not mean that it did not exist during the Dark Ages. It went into the wilderness and came out of the wilderness. Then I am sure that it was in the wilderness. Again, Paul says: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." (Eph. 3: 21.) In Dan. 2: 44 we read: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Think about it! What is the church but the kingdom of Christ? That is, do away with the kingdom of Christ, and there will be no church of Christ. That kingdom shall never be destroyed, but it shall stand forever. Brethren, it is here to-day. It was here when Campbell was born. Where was it? It was composed of the Christians that were in the world at that time. Campbell did not found the church, for it was in existence when he was born.



"AT HAND."

Our Baptist friends, in trying to prove that the church was established before Christ died, will make arguments on the above expression. They say that

"at hand" means "already here," but they contend that Jesus founded the church after John died. If "at hand" means "already here," then the church was "already here" before John the Baptist preached a sermon, for in the first sermon he preached he said: "Repent, for the kingdom of heaven is at hand." The truth is, "at hand" means "near," "approaching," etc.

In Matt. 3: 2 John preached the kingdom at hand. When Jesus began to preach, he also said the kingdom is at hand (Matt. 4: 17); and when Jesus sent the twelve, he told them to preach the kingdom is at hand (Matt. 10: 7); and Jesus also taught his disciples to pray for the kingdom to come. In Luke 12: 32 it is recorded where Jesus told his disciples that it was the Father's good pleasure to give them the kingdom. Again, in Luke 22: 29, Jesus said: "I appoint unto you a kingdom." The thief on the cross said: "Lord, remember me when thou comest into thy kingdom." Joseph also waited for the kingdom. When the apostles were gathered together in Jerusalem after the resurrection of Christ and just before the day of Pentecost, they asked Jesus: "Wilt thou at this time restore the kingdom to Israel?" Even to this date the kingdom of Christ had not come, for the apostles did not know what kind of a kingdom it would be.

Listen: After the day of Pentecost we do not hear any of the apostles preaching the kingdom "at hand." "It is your Father's good pleasure to give you the kingdom." And we do not hear them saying, "Thy kingdom come," and we do not find Joseph waiting for the

kingdom. Why? The answer is plain: *The kingdom had come*; therefore they were not waiting for it.

Jesus told his apostles that some of them would live to see the kingdom come with power. The kingdom did come. Judas died before it came, but the others remained to see the day and rejoiced to see its beginning.



THE KIND OF PERSON WE BAPTIZE.

We baptize a believer who has repented of his sins and confessed his faith in Christ. A person who is strictly a penitent believer has had a complete inward change, or, as it is sometimes called, "a change of heart." We do not baptize a person who is an active sinner, but one who has quit his meanness; but the guilt for what he has done still hangs over him until he is baptized. He is baptized for the remission of sins—not future sins, but past sins. We do not baptize a person to make him moral, but he must become moral before baptism.



OUR CREED.

Our creed is Christ. To enter the church of Christ, a person must confess his faith in Christ—the creed. We have no discipline but the Bible and no creed but Christ.

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